СТУДЕНТ
STUDENT ETUDIANT

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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ 50 cents CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS

VOLODYMYR IVASIUK
1949 - 1979

ETUDIANT STUDENT
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Lamont Board fears reperc

Ukrainian bilingual school proposal flounders in bureaucratic obstacles

Dave Lupul

A proposal to implement a Ukrainian bilingual education program in the County of Lamont, Alberta, has run into a bureaucratic obstacle which threatens to prevent its realization in the upcoming 1980-81 school year.

The major stumbling block appears to be the apprehensions of local school authorities, who feel that the implementation of a Ukrainian bilingual program could lead to a whole number of administrative difficulties which might excessively tax Lamont County's capabilities, particularly if a movement for the establishment of a French-language bilingual program emerges in Lamont County as a response to the Ukrainian proposal.

Support for the introduction of Ukrainian as a language of instruction in Lamont schools originated from a group of parents who plan to enrol their children in Lamont Elementary School in the fall of 1980. This parents' group petitioned the Lamont County School Board in December 1979 for approval of a Ukrainian bilingual program, to be started in Lamont Schools during the 1980-81 school year on the same basis as the program which has been in operation in Edmonton schools since 1974. The parents received approval in principle for the proposal from the School Board, subject to sufficient [illegible] ment in the program.

Lamont County contains a significant portion of the areas, northeast of Edmonton, which encompasses the Ukrainian bloc settlement region of central Alberta. The area surrounding the town of Lamont includes some of the oldest historic settlements of the first emigration of Ukrainians who came to Canada during the 1890s. The Lamont region still retains a high concentration of Ukrainian-speaking people as a proportion of its total population, but among the younger generation there is the same drastic decline in the ability to communicate in Ukrainian as is evident in most other parts of Canada.

Under the terms of the Alberta School Act, provision is made for the establishment of partial immersion programs in the Ukrainian language, beginning in Grade 1, for up to 50 per cent of the school day. In the bilingual classes in Edmonton, Ukrainian is used as a language of instruction in subjects such as Ukrainian language arts, social studies, music, art and physical education, while English-language instruction is provided in English language arts, mathematics and science. The bilingual program emphasizes the development of listening, speaking, reading and writing skills in both languages, as well as the spontaneous use of Ukrainian.

Comprehensive school board evaluations since 1975 have demonstrated that children in the Ukrainian bilingual program do as well in English-language subjects as do unilingual children. In addition, they learn to appreciate the Ukrainian language, customs, music, and culture in general. The program ultimately aims to provide children with the opportunity to learn to communicate effectively in Ukrainian.

Despite the fact that the Ukrainian bilingual program received approval in principle from the Lamont School Board last December, it appears that there are reservations about its viability on the part of some quarters — in particular, from the Superintendent of the Lamont County School Board, Dr. Jack Dobush. In a telephone conversation with **Student**, Dr. Dobush indicated he feels the program will go ahead in Lamont only if it can be demonstrated to be both "realistic and viable." Dobush added that "there is a general reluctance on the part of the [School] Board to get into the [Ukrainian bilingual] program at this time."

Dobush cited several problems which have been encountered in the planning of a bilingual program. One of these problems was the possibility that there might not be sufficient students entering Grade 1 in 1980-81 to allow for three classrooms of twenty students each in that grade. Therefore, if the Ukrainian bilingual program went forward, the school would have to deal with additional split classes. Dobush stated that he had been receiving complaints about split classes [i.e. more than one grade in a single classroom] from several parents.

However, a spokesperson for the parents' group, Mrs. Marcella Ostashewski, pointed out that split classes already exist in almost all elementary grades at Lamont Elementary School, and that the Ukrainian bilingual program proposal had, in any case, already twenty children committed for 1980-81.

A second point of difficulty raised by Dobush centered upon the fact that a survey prepared for the County of Lamont in June of 1979 had indicated almost as strong a community interest in the French language as in the Ukrainian. Therefore, if the Ukrainian program is implemented, Dobush expects a similar demand to arise for French-language schooling or possibly even for the German language, creating additional administrative headaches for the school district.

To this point, Professor Bohdan Medwidsky of the Slavic Languages Department at the University of Alberta replied that the 1979 survey cited by Dobush was undertaken to determine interest in French and Ukrainian as optimal languages of study, *not* as languages of instruction in a bilingual program. The fact that over twenty families have already expressed their desire to send their children to the Ukrainian bilingual program in Lamont, while other parents have not organized to demand a similar program for any other language, indicates the unsubstantiated nature of Dobush's contention, according to Prof. Medwidsky.

Dr. Dobush suggested that in view of the administrative difficulties, "there is still a chance that the program might go forward [this fall]. But a Ukrainian-language option at the Grade 4-6 level might be more realistic at this time, in term of present enrolment." Dobush asserted that some of the people who had apparently committed themselves to an immersion program were actually under the impression that Ukrainian was to be taught only as a language of study in that program, and that they were actually in favour of his own proposal.

Prof. Medwidsky, however, indicated he felt that the objections raised to the program by Dr. Dobush were merely excuses which masked Dobush's personal opposition to the program. Medwidsky stated, "the School Boards of Minburn County and Strathcona County have somehow managed to implement the Ukrainian bilingual program in Vegreville and Sherwood Park. Why can't Dobush organize a program in Lamont County?"

The parents' group in Lamont has indicated that it is considering approaching the Minister of Education to intervene in the stalemate should it fail to get a positive response from the Lamont County school authorities to the Ukrainian bilingual program proposal within the next several weeks.

Students meet in Regina

Western conference: "Good job!"

Mark Ferbey

The 1980 SUSK Western Conference was held 7-9 March at the University of Regina. The thirty-odd delegates in attendance, representing four Western universities, worked together in a romantic blend of work and play which came to characterize the conference.

The conference's major theme was "Ukrainian-Canadian identity." Paul Cipywnyk of Saskatoon presented the key-note address on "Ukrainian-Canadian identity," during which he often referred to touching anecdotes of his own experiences. Although some critics felt his talk was overly intuitive and emotionally-based, the audience responded with generally warm applause.

One of the group sessions in progress.

A buzz-group discussion following Cipywnyk's presentation produced some specific observations on Ukrainian-Canadian culture. Everything from the 'evils' of ethnic intermarriage to more key issues such as the reality of the Ukrainian Canadian Committee's representing only 10,000 Ukrainian-Canadians (the tip of the Ukrainian-Canadian "iceberg") were discussed with great interest.

SUSK business sessions were held on Sunday afternoon, with most club locals taking a very active role in the proceedings. Time was also alloted to **In Struggle's** Andy Shadrack, who presented a brief talk on Quebec's right to self-determination and sparked some opposing views from members of Saskatchewan universities. They quickly submitted the first resolution passed that afternoon on the Quebec referendum, which stated that the 1980 SUSK Western Conference "supports the right of individuals to self-determination, but not the right of Quebec to determine the destiny of the whole Canadian nation." The motion was carried, reflecting its supporters' strong Canadian nationalism. Regardless the conference also passed a second resolution on Quebec's right to self determination. It was resolved "that the 1980 SUSK Western Conference recognizes the right of self-determination of the Quebec people, without suggesting that this implies support for the sovereignty-association proposals of the Quebec government."

Another resolution reminded the Ukrainian Canadian Committee (UCC) executive of the 1977 Ukrainian Canadian Committee tri-annual Congress resolution which recognized the need for UCC financial support for SUSK, and resolved that 2 percent of the UCC budget should be forwarded to SUSK for its activities.

A following resolution called on all Ukrainian Canadian organizations, and especially the UCC to assert support for the 'External Representation' of the Kiev Public Group to Promote the Implementation of the Helsinki Accords, in the persons of General Petro Hryhorenko (head), Leonid Plyushch and Nina Strokata, "and to resist the attempts being made to divert attention of Ukrainians in the West from a redoubled campaign of repression of oppositionists in Ukraine."

A final resolution concerned itself with the Soviet invasion of Afghanistan. The resolution supported the immediate withdrawal of Soviet forces from Afghanistan, and the right of the Afghani people to self-government without interference from foriegn powers. Furthermore, a position was elaborated with respect to the 1980 summer olympics, suggesting that "athletes attending the games protest the Afghanistan invasion by refusing to take part in the opening and closing ceremonies and other symbolic acts of protest." It should be mentioned that a

(GOOD JOB continued on page 15)

Editorial

In the wake of Afghanistan

The recent Soviet invasion of Afghanistan was roundly and properly condemned by many nations in the world. Especially significant was the fact that a large number of the developing and third world countries in the non-aligned bloc of nations unequivocally denounced the latest Red Army adventure. For their cry of protest was an indication that they clearly recognized the imperialist nature of the morally bankrupt state-capitalist Soviet regime and should therefore now be better able to understand the plight and aspirations of other captive nations within the U.S.S.R.

But what is less obvious to most people in our part of the world is how this deplorable act of Soviet aggression in a flash revealed the hypocrisy and opportunism of the Western politicians who so shrilly attacked the Soviet move. Less evident yet is how the emigre East European community in particular is being cynically manipulated by the Americans and their allies in their bid to make political capital out of the entire affair.

Before we develop this line of thought, however, let us repeat once again, for the sake of clarity, that the Soviet Union must be condemned in no uncertain terms for its naked act of aggression in Afghanistan, and the Afghani people must be supported in their attempt to repel the invaders. How this can be done best is ultimately a crucial question.

To begin with, let us consider the shock and moral outrage expressed by American President Jimmy Carter in the days immediately following the invasion. Inevitably, his reaction raises questions about the competence of American military intelligence: were all the satellites, CIA agents and eavesdropping devices at the military's disposal incapable of forecasting Soviet intentions? Or was it in the interests of the U.S. military-industrial complex to have events in that region take Americans by surprise, the better to whip up the war hysteria necessary to justify a massive increase in defense spending? After all, America had just lost her best arms customer in the person of the Shah of Iran — not to mention an ally and a round in the propaganda war — and this was bound to have serious repercussions for the already troubled American economy.

Similarly, Carter's moral posturing — his portrayal of Brezhnev as a Judas-like betrayer of detente, for instance — should also be taken with a healthy dose of proverbial salt. After all, everyone knows that America too, is very much a part of the superpower struggle for world domination and doesn't have any hesitation about resorting to military "solutions" whenever nations resist the American understanding of 'freedom,' i.e. the freedom of American multinationals to plunder the resources and exploit the workers of third world countries. Or have we forgotten the lessons of Vietnam, Cuba and the Dominican Republic, or more recently Brazil and Chile, where democratically elected governments were overthrown with the crucial assistance of American military aid?

But what makes Carter's (and the media's) righteous indignation especially revolting is the fact that America has consistently propped up brutal dictatorships around the world (Iran, Nicaragua, and South Africa to name but a few), *where people are often even more oppressed than the hapless citizenry of the Soviet Union*, so that American capitalists can reap super-profits in an atmosphere of totalitarian stability. No, one cannot take the so-called Christian piety of Carter seriously when the poor of El Salvador are being gunned down by American-supplied military technology.

But where do we, as members of the East European community in the West, fit into this unhappy picture of superpower rivalry? Right in the middle, on the horns of the same dilemma faced by such countries as Zimbabwe and Nicaragua. For in supporting American actions such as the Olympic boycott we also tacitly endorse American foreign policy in its aim of world supremacy. And that is surely as abhorrent as detending the Soviet system.

Clearly, the choices before us are not easy to make, but then they are no more difficult than those before countries seeking to remain non-aligned in a world dominated by superpower bullies. As people who are very much shaped by the political history of Eastern Europe, we must be especially careful that we are not manipulated — as is happening now — into serving as apologists for American imperialism or advocates of cold warriorism. For we, more than others, are vulnerable to America's self-serving anti-Soviet sabre rattling.

Let us therefore exercise caution when we take positions on Afghanistan, the Olympic boycott, the arms race and detente. Pawns that we may be, we can still play the game in a conscious and principled way.

J.B.

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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

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Listy do Redaktsii

All signed letters of reasonable length which comply with Canadian libel and slander laws will be printed unedited (save for purposes of clarity) in this column. We will not print anonymous letters, but if for personal reasons contributors wish to withhold their names or use a pseudonym, this can be arranged. In all cases, however, we require both a genuine signature and a return address.

Support for Shumuk

Smoloskyp is one organization who has put its reputation on the line by publishing Danylo Shumuk's book **Beyond the Eastern Horizon** in 1974. Having endured harsh criticism for not censoring passages in Shumuk's work it is gratifying to finally see support for freedom of thought, even if the thoughts expressed turn out to be critical of our past.

We congratulate Student tor having the courage to take up Shumuk's case and hope the community will as well.

Yurij Boyko
Vice-President
Smoloskyp
Elliott City
Maryland

The same old story

I am of the opinion that we may be approaching a watershed in Ukrainian history, where, positive change could be brought about if it is not allowed to suffocate in a mire of dogmaticism and obtuseness. Why are we arguing over who is going to lead the parade and what banners will be carried — when the issue is not even a parade but a commitment to change the status quo in Ukraine.

It is not important whether Grigorenko or Plyushch or Moroz is the prototype of the dissident movement; it is not a question of whether we are against Russian imperialism or the oppression of communism; it is totally irrelevant whether an independent Ukraine will be Marxist or capitalist. The issue that we must address ourselves to as Ukrainians in the Diaspora is simply this: is there any way that we can assist 40 million Ukrainians to come into their own as an autonomous state so that they will not continue to be the "hewers of wood and drawers of water" in their own land. Ghandi wrote something to the effect that he would continue to fight until his people were considered equal to other people. His movement did not falter because of internal dissent. India has not solved its problems despite independence but she has at least gained the right to administer her own affairs.

There is a gloom and a darkness that hangs over us. I should very much like to see the differences among us that appear irreconcilable to be examined again. Can we not in a spirit ot reason, tolerance and conscience embrace the following goals:

1. An independent Ukraine, embracing people of different racial origins and religions;
2. The commitment to human rights and self-determination as defined in the United Nations Charter;
3. A political system founded on democratic principles, wherein adherents of each school ot thought and political philosophy enjoy the right of free expression.

In one of my cynical moments I have thought — isn't it ironic that I love my country but not my countrymen. Let this not be so.

Kathryn Kozak Wiebe
Bonnyville, Alberta

My boomerang won't come back

Valentyn, I still remember chanting "freedom for Moroz" and "K.G.B. set them free" in front of the Soviet Embassy. In Toronto, I was part of that group who shared the great feeling of joy when you entered Convocation Hall. But after reading the February **Student**, I felt a sharp object protruding from my back.

Another rift has thus been created within Ukrainian community; a running theme in Ukrainian history. It's making us look like a bunch of bumbling idiots. Just exactly what the boys in Moscow desire. Shall we let these rapacious arguments devour our goals? Let's make an attempt to be rational, even forgive and forget, and work together.

Michael Pyniansky
Waterloo, Ontario

Kudos for all

Congratulations on the article on Valentyn Moroz. It is very objective and factual.

Lubov Drashevska
New York, ew York

Of angels and pins

Your Christmas issue, recently came into my hands, and I was appalled at the lack of scholarship in the editorial and the facing page purporting to be a scholarly treatise on Ukrainian Christmas traditions.

May I enlighten you. The Julian calendar is NOT a lunar calendar, but a less accurate version of the solar Gregorian Calendar. It contained 365 days in the year not 365¼, and so gradually drew out of phase with solar milestones, such as the summer and winter solstices and the spring and fall equinoxes. Pope Gregory XIII had the necessary corrections made in 1582, requiring a correction ot 10 days to bring the calendar into line with solar milestones.

Most of the world has adopted the more accurate Gregorian Calendar (including Ukrainians tor their everyday lives) but not Ukrainians for their religious life.

By the way Christmas is

(LETTERS continued on page 15)

Bat'ko told me to read *Student!*

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Political prisoner in thirty-sixth year of confinement

Ivan Jaworsky

Freedom for Shumuk!

Try to imagine the following: a teenager, 18 years old, arrested in 1933, forty-seven years ago, in Poland, and sentenced to eight years of imprisonment for his membership in the Communist Party of Western Ukraine. Try to imagine the same person, today, serving a new term of imprisonment, now imposed by the Soviet authorities, ending in 1982, to be followed by five years of internal exile in an isolated area of the Soviet Union. Such a person is Danylo Lavrentiiovych Shumuk, now 65 years old. Thirty-six of these years have been spent in Polish, German, and now Soviet prisons and labour camps.

These figures may mean little; but in the case of Shumuk we know not only the place and date of his birth, and have information about his arrests, sentences, and terms of imprisonment; behind these data there lies a fascinating story. We now have a great deal of information about Danylo Shumuk, thanks to the publication of a segment of his memoirs several years ago and the tireless efforts of members of his family in the West to publicize his case and gain support for a campaign to have him released.

Shumuk was born to a poor peasant family in the Volyn province of western Ukraine, then under Polish domination, in 1914. He completed only five years of primary school, and then left school to help his father on the family farm. He bitterly resented Polish suppression of Ukrainian cultural and political life in interwar Poland, but also had a strong sense of social justice, and joined the Communist Party of Western Ukraine when he was only 16 or 17 years old. Shumuk was arrested in 1933 and spent almost six years in Polish prisons. He was released in 1939, shortly before the war broke out.

After the Soviet forces invaded Poland in September of that year, Shumuk worked in a state bank under the Soviet regime, but was arrested in May 1941 and was held in a penal labour colony simply because he was the brother of an "enemy of the people." When Soviet-German hostilities broke out in June 1941 he was pressed into a "punishment" battalion which was sent to the front without

Danylo Shumuk

any weapons. Shumuk's unit was surrounded by German forces in August 1941, and he spent two months in one of the worst German death camps in Ukraine. Shumuk believes that over 30,000 prisoners of war died of starvation in this camp.

Shumuk managed to escape from the camp, located in central Ukraine, and made his way on foot to his native province, over 500 miles away. On the way he encountered many people who informed him about their life under Soviet rule and the widespread famine in Ukraine during the thirties as a result of the brutal process of forced collectivization. Shumuk became thoroughly disillusioned by the brand of Communism practiced by the Soviet auotirities.

> It was extremely hard for me to believe and accept the fact that the Communist Government, this government of workers and peasants, this government that I idealized and almost deified, could purposely and premeditatedly destroy so many human lives by massive starvation, the very people who created that government and order in the first place

Thus in 1943 Shumuk joined the UPA (Ukrainian Insurgent Army). Although he strongly disagreed with the extreme brand of nationalism espoused by some ideologues of the Ukrainian nationalist movement, he firmly believed in its aim — an independent Ukraine — and was an active member of the UPA.

He was captured in December 1944 by the NKVD, and an initial death sentence was commuted to twenty years of hard labor in prison camps. He was one of the leaders of the Morilsk prison camp revolt in 1953, but was finally released in 1956 after a review of his case and allowed to return home. Shumuk refused to act as a KGB informer after his release, and although he even moved from his native province to escape harassment, he was arrested in 1957, charged under Article 62 of the Criminal Code with "anti-Soviet agitation and propaganda," and sentenced to ten years of imprisonment.

Shumuk was released in 1967, lived and worked in a small town near Kiev, and began to write his memoirs. In January 1972, after a copy of the memoirs was discovered by the KGB, Shumuk was again arrested and charged with "anti-Soviet agitation and propaganda." In July 1972 he was sentenced to ten years of imprisonment in "special regime" labor camps, to be followed by a further five years of internal exile.

Shumuk was adopted by Amnesty International as a "prisoner of conscience" in the fall of 1972. This organization believes that there is no living prisoner of conscience in the Soviet Union who has spent more time in detention than Danylo Shumuk.

But what sort of person is Shumuk? In a recent article written by Edward Kuznetsov, a Soviet Jewish dissenter now in the West who spent five years in the same cell as Shumuk, there are some interesting comments about his character and approach to life:

> In January 1979, when we were on a hunger strike to protest the beating up of the Ukrainian Orthodox priest Vasyl Romaniuk, KGB lieutenant Romanov came into our room and asked, "Why, Shumuk, are you always in trouble with the Soviet authorities Why, once you were a Communist yourself. . ." "I," replied Shumuk, "was a Communist when people were imprisoned for being Communists. You, on the other hand, are the kind of person who enters a party when it is placing others in prison" We hear many lofty phrases — the good of the people, honesty, the search for truth, and so on. But how often does one meet a person for whom the truth means the truth and nothing else, honesty — honesty, and conscience — conscience If you should happen to find yourself in a concentration camp, then, do your best to land up in the same room as Danylo. He'll share his food with you, and the shirt off his back, and when you just can't bear the latest indignity of the prison guards and declare a hunger strike, Danylo will join in, although he may already be tottering on his feet, and his ribs may be sticking out from his sides
>
> Shumuk is a Ukrainian, and not only by birth, but also by virtue of his painful love for everything that is Ukrainian Nonetheless, you could be a Martian, but just tell Danylo that one of his countrymen, even his own brother, has done you an injustice — then you'll find out that when Danylo says that he treasures truth and honesty above all, this is truly so .
>
> I'm not writing a hagiography. I'm writing about a living person, and therefore don't hide the fact that I don't always agree with Danylo He has one very characteristic fault — he placed far too much emphasis on the power of words, and considers that a few honest words, which he thinks may help to open the eyes of the world, are worth fifteen years of imprisonment. But is it all that strange, in a country where one may be imprisoned for ten - fifteen years because of a few words, to believe in the absolute necessity of truth, and in both the destructive and constructive power of the word? But what happened? He cried out, adding to this cry all his strength and his soul . . and people continue to walk by, don't give a damn, and attend to their everyday business. It's very important that there be people ready to always tell the truth. But is this not too much — fifteen years of imprisonment, added to a preceeding twenty-seven? For Danylo — no — such is the nature of the man. I'm not asking him, I'm not asking the prison guards — I'm asking myself, I'm asking you. Is this not too much for one person to bear? And can we, knowing of this case, remain passive and silent?

Do your part to help free Shumuk! Fill in this petition today!

Add your voice to the growing protest against Shumuk's imprisonment. Sign this petition, addressed to Brezhnev, and circulate it among your friends and acquaintances. When complete, forward it to the following address which is compiling this Shumuk petition in Canada:

Grainne O'Donnell
231 Vaughan Road, Apt. B1C
Toronto, Ontario
M6C 2M9

To: SSSR
Moskva
Kreml
Generalnomu Sekretaryu
i Prezedatelyn Prezidiuma Verkhovnogo SSR
L.I. Brezhnev

We urgently request that you release Danylo Shumuk from prison as provided for by Article 100 of the RSFSR Corrective Labour Code. ("Convicted persons who are suffering from chronic mental illness, or other serious illness preventing the further serving of their sentence, can be freed by a court from further serving their sentence ...").

Name	Profession/Address	Signature

Student *interview*

Edward Kuznetsov: sixteen years

Edward Kuznetsov, 41, is a former Soviet dissident imprisoned in 1970 for his role in an attempt to hijack a Soviet airliner to Israel (the famous "Leningrad hijacking" case). His sentence of death by firing squad was commuted to fifteen years "with special regime" — the harshest form of imprisonment in the Soviet camp system. Previous to this, he had served seven years in labour camps during the 1960s because of his participation in a public reading of Mayakovsky's poetry in Moscow's Mayakovsky Square, and because of his involvement in the early stages of the democratic movement in the USSR while in the philosophy department of the University of Moscow. Born of a Jewish father and Gentile mother, Kuznetsov decided to identify as a Jew and attempt to emigrate to Israel during his first imprisonment.

In 1973 his book **Prison Deiries**, *smuggled out of camp sheet by sheet, was published in Paris to great acclaim, and has since been translated into eight langueges. Having served a total of sixteen years in camps and prisons, he was released in last yeer's late-April US-Soviet prisoner exchange, which saw two errested Soviet spies returned to the Soviets in exchange for the freedom of Kuznetsov, Georgi Vins, Mark Dymshitz, Alexander Ginzburg, and Valentyn Moroz. Edward Kuznetsov is now living in Isreel and has just completed work on his second book.*

Kuznetsov is of interest to those concerned with Ukrainian political prisoners in the Soviet Union not only beceuse of his participation in general Soviet oppositionist currents, but because most of his last sentence was served at Sosnovka, the prison camp in Mordovia in which many notable Ukrainian dissidents were incarcerated during the 1970s. He not only knew the Ukrainien dissidents well, but participated with them in camp orgenizations and in many joint declerations and manifestos. Among the more notable of his camp-mates were Danylo Shumuk and Valentyn Moroz, who spent the last three years of his imprisonment at Sosnovke.

Student: *Can you tell us something about anti-Semitism in the Soviet Union. Whet forms does it take end is it widespread within the population? In particular, is there an "olficiel" or state-sanctioned anti-Semitism?*

Kuznetsov: There is an historical background to this anti-Semitism; the Soviet Union partly inherited the problem. However, on top of that traditional prejudice there are a number of specific Soviet encrustations. The population, perhaps subconsciously and intuitively, projects onto the Jews its aggravation against the system because it is a safer outlet for discontent. Ot course the problem is partly connected with the position the Jews held in the government, at least at the outset of the new political system. Despite the fact that many Jews participated in the revolution, the Jews atter the revolution were deprived ot their traditional activity as an urban commercial element and naturally they had to work tor the government; so for many people they were inevitably associated with that government.

It should be said that this kind of sentiment is fairly widespread among the population. But while talking about state-initiated anti-Semitism, we should first remember the official line for the Jews — which is to assimilate them — which comes into conflict with the sentiment among the lower classes, the people at the bottom ot the social pyramid, who are rather trying to exclude Jews trom their midst and thus resist assimilation. As well, not only are there very few synagogues, but the Jewish language is banned, there is no Jewish theatre, and after the recent emigration began every Jew is immediately suspect and as such is discouraged — his promotions are stopped. Generally speaking, the Soviet nationalities policy is fairly flexible so it is perfectly able to resort to such concealed indirect forms of discrimination.

Student: *Although you yourself never lived in Ukraine, there are now approximately 50,000 Soviet Ukrainian Jews now residing in Israel. On the basis of your contact with these people, is anti-Semitism widespread in Soviet Ukraine today? What about in the past?*

Kuznetsov: In Ukraine the situation is very similar; there are the same kind of historical roots to that problem. From today's perspective it is difficult to establish who is more guilty in this confrontation between two nations. The dead should not overburden our political judgement today. What's past is past; but regardless ot the historical roots the problem is still there. And of course Moscow is using the existing historical background to toment incipient anti-Semitism. However, the people from Ukraine will usually hold that we should unite with whoever is willing to carry on the tight, with members ot different national groups in the struggle tor national independence and democracy. I believe that work in this particular direction is the proper road.

Student: *How were relations among the Jewish and Ukrainian dissidents in the prisons and labour camps you were incarcereted in? Were any existing tensions among them encouraged by the authorities? Is there a basis for cooperation between these two groups in the future?*

Kuznetsov: In the camps the relations between the Jews and the Russians, and the Jews and the Ukrainians, were, especially during the war, fairly strained. Now it is well established that the Cheka, the secret police at that time, were actually fomenting this kind of animosity, even to the extent of arming one group against the other. I know trom my personal experience, and that ot others, that today the KGB tells the Ukrainians "what do you have in common with those 'yids'?," and they would pursue the same line when talking to the Jews; "what do you have in common with those anti-Semites?" Their aim of setting one national group against another is so obvious that they do not even conceal that. Even it we didn't have any other goal, our knowledge that this is their purpose would have pressed us into uniting with other national groups.

The experience of the lest ten years in the camps shows that, despite their differences, members ot different nationalities do unite. For exemple, in 1976 our camp held a secret election and elected a "troika," a committee of three members to decide on the affairs of the camp. There were two Ukreinians, Shumuk and Romaniuk, and e third member, myself. Regardless to which national group one belonged, we jointly settled the affairs of the camp. This is a situation in which people clearly understand they have a common enemy and they unite tor that purpose. And I believe that this experience is very encouraging.

Student: *Recently, a "Citizen's Committee lor Jewish-Ukrainien Cooperation" was formed in Israel to encourege better relations between the Jewish and Ukrainian peoples. You are a member-sympathizer of this group. Could you tell us something about it?*

Kuznetsov: That committee was created in 1979. They approached me to become a full-fledged member, but I refused to join as a voting member since I had never lived in Ukraine and did not know either the language or the culture ot Ukraine. For that reason I oftered to be a member-sympathizer, since I have a lot ot friends who are Ukrainians and I felt that such a committee would attempt to do something tor these people. Among other things, I intend to suggest that this committee appeal to the Canadian government and parliament on behalf of Danylo Shumuk.

Edward Kuznetsov: "one should not idolize dissidents."

There are many prisoners in Soviet camps, so why would we focus on Shumuk. This is because this tate has become symbolic in every way and every sense. On our part, we will try to do everything we can to support the campaign on behalf of Shumuk. Many Jews on this committee met with Shumuk back in the camps and they have a very high opinion ot him. Moreover, when protestations arose against the creation of this Jewish-Ukrainian committee, with reference to outbursts ot anti-Semitism in Ukraine in the past, members of this committee, to my knowledge, gave Shumuk's name as an example of a fine Ukrainian.

Student: *Will this campaign extend to other countries, or will its focus be strictly in Canada?*

Kuznetsov: It's hard to tell. It it were possible to translate Shumuk's book into English or French, the French Pen Club is pertectly willing to accept him as a member when his book is published. Then, I suppose, we would be able to arrange a campaign on his behalf in France. Canada seems to be the most acceptable country because he hes relatives here and, besides, he wants to emigrate to Canada. There are other countries, such as Holland, Sweden, and the United Kingdom, where there are people interested in helping Shumuk. For example, under the auspices ot Amnesty International, a film will be made in England about Shumuk.

Student: *Much activity has taken place in the West during the lest decade in defense of Soviet political prisoners. What sort of activity do you think is the most effective in terms of concrete results in the Soviet Union?*

Kuznetsov: I believe that, speaking globally, it is extraordinarily important for the West to create a linkage between its economic support for the Soviet Union and the problem of human rights in that country. It is very important tor the West to understand very clearly to what extent the Soviets are dependent on that kind ot economic support, and to understand that it is a very promising avenue for putting pressure on the Soviets. And, of course, the combination of loud publicity campaigns in the West with behind the scenes diplomacy is important. The buildup of such wide publicity campaigns creates a broad tront ot assault on the Soviet Union while at the same time creating opportunities for local breakthroughs to alleviate the plight of specific persons, such as Shumuk. These campaigns of protest are important in themselves without any reference to their specific successes; they expose the true face of the Soviet Union to the general Western population, and thereby reduce the Soviets' chances ot recruiting dupes among Westerners for their "fifth column."

Student: *Are people in the Soviet Union, and in particular political prisoners, aware of such actions in the West?*

Kuznetsov: Although Soviet attempts to curtail the influx of information about such matters into the Soviet Union are considerable and fairly successful on occasion, that information does manage to seep through. Naturally it's hardest for that information to reach the political prisoners because they are only able to listen to Radio Moscow. The main route by which that information penetrates the camp wall is either through hints in private correspondence or by annual visitations trom relatives, who are legally entitled to visit their relatives in jail once a year. On the other hand, one advantage that the political prisoner has over the general population is his ability to analyse a newspaper text politically. Therefore, even trom reading the Soviet press closely, one is able to obtain a fairly adequate impression ot what is going on in the West. Besides, the KGB are also human and sometimes they blurt out things. Sometimes they indirectly leak information, by saying things such as "a demonstration on your behalf just happened in the West. Do you think that it's going to help you? You're wrong!"

Student: *You shared a cell with Danylo Shumuk during the last four years of your incarceration. Recently it was rumoured that Shumuk was near death. Could you tell us something of this present condition and how the euthorities ere treating him?*

Kuznetsov: I met Shumuk back in 1962 in Mordovia, Camp No. 2. But I came to know him most closely while we were together in an isolation cell for six months. Starting in 1972 we again happened to be together in the same special camp, and for the last four years, trom 1975 to 1979, until my release we were in the same cell. I must say that in the camps it is hard to get along with somebody in the same cell for more than two or three months, but we spent four years in the same cell. Romaniuk, Osadchy, and Rebryk were also in the same cell with us. Valentyn Moroz, for example, in the three years he spent in our camp, went through all the cells, and he was beaten up in each of them. So if somebody tells you that people spent several years together in the same cell, it is really indicative of something.

In 1978 Shumuk was in hospital and the surgeon told him that he had cancer which should be operated upon immediately to cut the tumour out. Shumuk refused, among other reasons because he was too exhausted at that time. He needed to recuperate. To extend the operation at thet time, having learned trom the surgeon that he had cancer, we wrote an appeal on his behalf to the Canadian government in September 1978. About a month later, he wes x-rayed egain. Now the doctors thought that he didn't have cancer, but just

Nestor Makuch

in the Soviet Gulag

regular ulcers. To settle that issue, Shumuk wrote a letter to Sakharov explaining that there had been an error of diagnosis on the part of the surgeon. At the same time an ulcer is a pretty serious disease in the camps, especially for a person of Shumuk's age, and especially in light of the fact that it is next to impossible to receive adequate medical care in the camps. Fortunately for us, the Canadian government was very active in its response to our appeal. They sent a request to Moscow for information on Shumuk's health, whereupon he was quickly sent to a hospital and, at the time, received fairly adequate medical care. For example, for three months after his return from the hospital he was given special dietetic foods. The purpose of this particular exercise was to enable the Soviets to write to the Canadian government that they had taken all possible measures to insure Shumuk's health. As soon as the Canadian pressure slackened, his dietetic food was immediately stopped.

Shumuk has been in jail for thirty five years by now — he's already 66. He has some diseases which are related strictly to age. For example, he has large varicose veins in his legs, and the doctors tell him that it is pointless to have an operation now, if only because of his age, because it might lead to the loss of that leg. And even if the operation were successful, the condition might return in a year's time.

The important thing is his ulcers — he cannot eat well as a result, and he is as thin as a skeleton. And the food they serve in the camps is a death sentence for somebody with an ulcer. He is a very forthright man, so the camp authorities are very harsh with him all the time. Therefore his situation is indeed very serious. Besides, you know that in the thirties he used to be a communist and then consciously renounced that faith, which is a very difficult and painful thing for the Soviets to stomach. It is very unlikely that they will concede to releasing him or allowing him to emigrate of their own free will. For that reason, it is very important to exert considerable pressure on his behalf.

Student: *You mentioned that you had a group of prisoners, including Rebryk, Romaniuk, and Shumuk with whom you met and discussed. What sort of things did you discuss?*

Kuznetsov: We tried to define the significance and the essence of our being in the camp, considering the international situation and the objectives of the KGB in the camp. The main purpose of the KGB in the camp is not to search for arms or narcotics, or to prevent escape attempts. Their main purpose there is to stop the leakage of information to the outside. This became especially important for the KGB since that drift of the continents called detente started. Moscow became extremely sensitive about any kind of expose or any kind of screams which would emanate from the camps. Those prisoners who did not simply want to stay in the camp and rot alive there decided that their main purpose in life should be the dissemination of that information. It is exactly for that purpose that we decided to organize, to write collective protest letters, and to confront, in a concerted manner, the lawlessness on the part of the administration. That is what the purpose of our organization was.

Student: *Obviously then, the KGB was not that effective in fulfilling its goals of preventing leakage of information, because large numbers of documents did and continue to find their way to the West. Do the KGB perhaps selectively allow certain things to leak and prevent others from doing so?*

Kuznetsov: No. The documents are leaked in a very secret fashion. In view of some of the KGB's specific operational considerations, they conceivably might, though. In 1978 Rebryk was taken to Ivano-Frankivsk and a special representative of a member of the Ukrainian politburo told him that he would be immediately released if he told him exactly how information leaks away from the camp. He refused. They offered him the same deal for a second time in the fall of 1978. After he again refused, they beat him up on the way back to the camp, which was clearly revenge for his refusal. Therefore they are very seriously interested in the problem of leakage of information, in as much as they are interested in the leakage of information from the Soviet Union as a whole.

Student: *You also spent time in the camps with Valentyn Moroz, who was released at the same time as you were last April. We know that you, along with several prominent Ukrainian dissidents such as Mykhailo Osadchy, Bohdan Rebryk, and Vasyl Romaniuk, took the position that Moroz should be disassociated from the oppositionist movement because of his demagogic behaviour in the camps. Another recently released dissident, Mykola Budulak-Scharegin, has confirmed these reports of Moroz's behaviour and referred, in an interview with* **Student,** *to a joint declaration which several dissidents had drawn up disowning Moroz from the dissident movement. Could you comment on this in light of your own experience with Moroz in the camps and on his relations with other prisoners?*

Kuznetsov: First of all, one has to outline the situation in which Moroz surfaced. At the end of the sixties, from 1968-70, arrests were temporarily stopped in Ukraine as well as throughout the Soviet Union. That was the time of the flowering of samizdat literature, and some people felt that a new thaw had begun. Some small groupings stirred and became active. It was exactly at that time that Moroz was arrested. Protest letters, petitions on his behalf started appearing at that time. And, the main error of judgement was made exactly at that time. People wouldn't write that a common man such as Ivan Ivanenko, or whatever, was arrested and that he should be defended because *you* might be arrested tomorrow, because you are the same man that he is. What they started writing were depictions of Moroz as a writer and historian of genius.

It was exactly this which gave Moroz subsequent reasons to think of himself as a man of genius. If one is to believe the words of such honest men as Shumuk and Rebryk, Chornovil would say that "understand that Moroz is a jerk, that he is 70 per cent a creation of mine and I know it perfectly well. I don't want to talk to him and I'll never shake his hand, but for the good of the cause we shouldn't talk about such things publicly. We need a banner." Everybody who came into contact with Moroz knew perfectly well what kind of a man he was. So the discussion was about whether we should announce that to the world or keep silent about it. People like Shumuk, Rebryk, Romaniuk, and Yevgrafov believed that if Moroz ever went to the West and people saw for themselves what kind of a leader he is, then what would they think about other members of the liberation movement. So they believed that untruth would be a terrible blow to the movement itself, and in that sense it would be better to tell the truth.

In 1976 there was a meeting of all Ukrainians in our camp to discuss Moroz, and Moroz even suggested to me that I go there as an independent referee, an arbitrater. But I refused, because I believed it was a Ukrainian matter. This was the wrong thing to do, because in my absence they took an erroneous decision. They discussed Moroz's behaviour and they conceded that he had behaved wrongly on a number of occasions. Moroz told them that "despite the fact that I am a rascal, they [the Ukrainians in the world] are going to believe me and not you." They proceeded to deprive him of the title of a political prisoner, which was legally a wrong decision since nobody can deprive anybody of the title of a political prisoner. He was sentenced by the courts for a political act and on account of that he is a political prisoner. However, he can be boycotted and ostracized by others for his behaviour in the camps. In that sense one cannot anathemize anybody and disown him from the dissident movement if one is objectively part of it. What one should do is to not idolize members of the dissident movement. One should picture them the way they are — one should not create gods out of them. So the only standard I apply here is the yardstick of morality of some sort or other. What matters, however, is not Moroz as such but the social conditions which breeds people like that and which creates movements of that sort. That's the main problem. The problem is also that the authorities capitalize on such behaviour. Many people would point an accusing finger at people like Moroz and say, "you see!"

Student: *What was the nature of the disagreements with Moroz? Was it a disagreement on tactics? His philosophy?*

Kuznetsov: It never went as far as philosophy as a rule, because what is the point of discussing the issues of numismatics with a pickpocket once he is caught with his hand in your pocket. What we faced was a man who candidly behaved himself dirtily, filthily, and immorally every day in the camps. So we hardly could see any point in discussing such arcane matters as philosophy with him. On his second or third day in camp, right after he arrived there, he told the Ukrainians there that he

(KUZNETSOV continued on page 14)

Edward Kuznetsov in 1965 during his first imprisonment.

• One of our agents would like to expose the infiltration of 'Ukrainian bourgeois nationalist' in the William Hollins Company o England. They manufacture Scottish wool products under th VIYELLA brand label, which carries washing instructions in eigh 'world' languages: English, French, German, Spanish, Greek Chinese, Arabic, and you guessed it — Ukrainian. Needless to s comrade Brezhnev was not amused. . .

• Risk, a "World Conquest" strategy game produced by Parke Brothers, has been extremely popular in recent years because closely approximates the super-power struggle for supremacy. Bu has anyone noticed anything suspicious about the board? The firs striking thing about it is the fact that the territory labelled Ukrain (which extends from the Black and Caspian Seas to the Arcti Ocean!) is almost centered on the board and is the largest on th map — something which was more obvious in earlier editions of th game. This is made even more striking by the glaring omission c any territories named Russia, or even Muscovy. Moreover, becaus Ukraine has borders on six countries, among them the ke territories of Southern Europe and the Middle East, it is virtuall impossible to defend or to use as a base of operations. Soun familiar? But the "coincidences" go even further. On the Canadia portion of the map, all of the provinces west of Ontario are lumpe together under the name of Alberta, which used to be the larges territory on the North American continent in the earlier version o the board. All of this leads us to hypothesize that the map must hav been designed by a Ukrainian nationalist from Alberta. Or is ou conspiracy theory merely a pipe dream? If you know the facts, let in on the secret . . .

• We have learned about an anarchist dissident who is in carcerated in the Sosnovka camp (along with Shumuk, Romaniuk Osadchy and others) in Mordovia. His name is Mykola Yevgrafov he's been a political prisoner for over thirty years, and he's a syndicalist who hails from the town of Slansk in the Donbas regior of southeastern Ukraine. If anyone knows anything more abou him, send the information to **Student** and we'll pass it on to th Anarchist Black Cross. Otherwise, you can send him messages o support by writing Mykola Yevgrafov, 385/1-8, Moscow, 5110/ *zhykha*.

• **Student** has learned that the closed section of the Trotsk archives in Harvard, opened on 2 January after a forty-year securit ban, contain a number of documents of interest to Ukrainians Marlene Kadar, who spent three months in Cambridge goin through the 4,000 letters in the collection while preparing he dissertation on Trotsky's influence on literary movements in th thirties, reports that some thirty documents deal specifically wit the Ukrainian question. There is some correspondence wit Rakovsky and the Left Opposition in Ukraine, but the majority i with Ukrainians in Canada about the situation in Ukraine an divisions within the Canadian Communist Party. Among othe things, Ukrainian-Canadian socialists expressed their concer about the fates of Myroslaw Ivchan and Mykola Skrypnyk, th famine, collectivization and other anti-Ukrainian Stalinist policies receiving a sympathetic response from Trotsky. There is also a significant correspondence with Canadian poet Earle Birney arising out of his discussions with the Lobay group in Winnipeg on the national question and the plight of Ukraine. Much of th information Trotsky received from his Ukrainian comrades serve as the basis of his article "For a free and independent Sovie Socialist Ukraine," which he wrote in 1939, a year before hi assassination by Stalin's agents. In response to this article Ukrainian-Canadian socialists wrote to Trotsky to protest hi attack on Vynnychenko, which they felt was unfair and un warranted. The entire collection is to be published by Pathfinde Press as soon as it is translated into English.

•The KGB would like to know who sent **Student** the anonymou letter containing a less-than-flattering portrait of the Saskatoo Ukrainian Students' Club executive. Apparent discontent amon some club rank-and-file over the rather weak performance of thi year's executive has the KGB wondering. will there be an electio called to elect a new executive, or will the discontents take th initiative and stage a coup? Should we send in foreign aid? Sta tuned for further developments.....

• In keeping with our "truth in advertising" policy, the KGB would like to take this opportunity to expose yet another threat to peace national security, and just plain decency. Actually, it seems tha Valentyn Moroz, during his recent visit to Edmonton, let the cat ou of the bag and confirmed what many have already known (or a least suspected) for years. **Student**, said Moroz, "is the mos scandalous Ukrainian newspaper in the Western world. It prints nothing but the most vile of trash, and must be dealt with accordingly." Undaunted, **Student** staffers are still forging aheac and hope to release their collective autobiography, *Beyonc Treason*, in the near future.

• Although shut-out during the recent federal election, Edmonton's own Volodymyr Koskovych still lusts after power and, as such, is the first to declare his candidacy for the recently available position of "Executive Director" for the Ukrainian Canadian Committee (UCC). Koskovych is expected to spend the next few months canvassing the community to increase grassroots suppor for his application and minimize the challenge from what he feels may be his major political rivals in the directorate race — SUSK's Ferbey-Soltykewych ticket (who are still not officially declared candidates, but rumoured to be strong front-runners). Although relatively new to the UCC political scene, Koskovych brings with him a host of impressive achievements, including keeping his room clean for three consecutive years.

Okhrym Holopupenko's

Mediascope

Ukrainian actors have on occasion managed to make their mark in Hollywood, albeit under assumed names, but that a Ukrainian film director should be in the running for official Tinseltown recognition is almostunheard ot. Such a phenomenon may actually become a reality in April when Hollywood's coveted Academy Awards are presented. The National Film Board's entry in the category of best animated short film is *Every Child*, directed by Ukrainian Canadian Eugene Fedorenko. *Every Child* is Canada's contribution to an hour-long UNICEF production made in celebration ot the International Year ot the Child. This six-minute, animated film illustrates one of the ten principles of the Declaration of the Rights ot the Child, namely that every child is entitled to a name and a nationality. And it does so in fine tashion.

Other Canadian Academy Award nominees this year include *Going the Distance*, in the category of feature-length documentary; *Nails*, for best documentary short tilm; and *Bravery in the Field*, for best live-action short film. These nominations follow a string of recent National Film Board successes in Hollywood. In the last two years the Board has won three Oscars: in 1978 tor *Sand Castle* and *I'll Find a Way*, and in 1979 for *Special Delivery*.

Winners will be announced at the annual Oscar ceremonies in Hollywood on 14 April. If the American Motion Picture Academy sees fit, Fedorenko may be the first Ukrainian-Canadian film director to walk otf with an Oscar.

•••

Coming soon — something new on the Ukrainian publication scene. Be on the lookout for the appearance of the **Trybuna Rag**, a magazine of "modern Ukrainian North American culture," including Ukrainian music, theatre, film, radio, television and entertainment.

The **Trybuna Rag** will hopefully serve as a link of sorts between all Ukrainians involved in the aforementioned performing arts, as well as informing one and all of happenings and new developments in said areas. Overtures have already been made to establish contacts in Montreal, Toronto, Winnipeg, Saskatoon, Edmonton, Vancouver, New York, Philadelphia, Detroit, Chicago, and London, England.

There's no questioning the necessity ot a magazine like the **Trybuna Rag**, which will begin circulating on a non-periodical basis in the not-too-distant future. Best of luck to the **Rag**'s intended publisher — Montreal's Yevshan Communications Incorporated, alias Bohdan Tymyc.

•••

It looks like "ethnic radio" will be a "go" in Edmonton sometime this year. As mentioned in this column last issue, the Canadian Radio Television and Telecommunications Commission (CRTC) held hearings in Edmonton in early March, during which two applications for the establishment of a multilingual broadcasting outlet were entertained. The CRTC lambasted applicant Ernest Mykyte tor the obvious inadequacies and shortcomings of his proposal, while aspirant Roger Charest was taken to task over whether or not he would be able to live up to his promise of pertormance. But the CRTC is known to look with tavor on the creation of a multilingual radio station in Edmonton, and the grapevine has it that Charest has the inside track on the new operation. Final CRTC approval is expected soon.

As could have been expected, few ot the major issues raised in last month's MEDIASCOPE were answered at the CRTC hearings. Therefore it's still unknown what format the new station's Ukrainian programming will take, when it will run, and what prospects there are for educational Ukrainian or bilingual English/Ukrainian broadcasts. Stay tuned for further developments.

A Toronto student's view

Of Afghanis and Ukrainians

Irene Cybulsky

As we enter the 1980s, we are confronted with a new development in world affairs. The Soviet invasion ot Afghanistan has been a "watershed" in American foreign policy and has exerted an influence on North Americans, including Ukrainian Canadians.

The tifty million Asians in the Soviet Union are one of the greatest potential internal sources of trouble for the Soviet government. Existing racial tensions are exacerbated by the alienating tensions arising from governing the Asian republics largely from Moscow (a policy which prevents the growth of communism at the local level). However, the Soviet government has been modernizing the backward society present in this eastern part of its empire through a series of reforms which have, ironically, increased social tensions. Better education has increased the population's awareness of its situation, and good health care has facilitated a high birth rate — all of which increases the pressure on an already unbalanced and poorly-managed Soviet economy. By sending their troops into Afghanistan, the Soviets hoped not only to buttress their domination of the Asian republics by preventing the current Middle-Eastern Muslim revival trom spreading north, but to exploit the unstable situation in Southwest Asia and the Middle East and to aggravate American problems in that region.

Many in the West had hoped that Atghanistan would furn into the Soviet Union's "Vietnam," an analogy which does not withstand scrutiny: the mountains in Afghanistan are bare and, unlike the jungles of Vietnam, offer little cover; the Soviets' supply lines are much shorter than the Americans' were in Vietnam, and; the ultraconservative Afghan rebels are disorganized and do not share a common ideology or proposal for a system to replace the one they are trying to overthrow. The Afghani Revolutionary Government is committed to modernization, while the leading rebel group, the Islam party, advocates such regressive policies as the veiling and seclusion of women.

Although the Soviet Union has meddled frequently in the affairs of other countries, the timing of the Afghanistan invasion is one of the reasons the United States has responded with such vigour this time. Americans, already frustrated by their inability to settle the hostage crisis in Iran, were calling for action in order to salvage their "repufation." Although a response to the Soviet action was unquestionably necessary, any response is not automatically the appropriate or best one.

The dramatic reversal in the American's policy foward the Soviet Union caught other western nations by surprise. As a result, American allies had no unified response to the Soviet invasion: no unified call for a boycott or transter of the Olympics, no effective stoppage of technological sales no long-term cuts in grain exports. Effective coordinated action is possible only it the cooperating countries have worked out a common approach to problems. The Soviet intervention has, however, pushed the Third World countries together into a common front, which was manifested at the recent Islamic conference. A potential source of power is emerging independent of both the Soviet Union and the West. The Third World countries, despite their condemnation of the Soviet invasion, remain as anti-American as ever.

The escalation of American armament production has been one immediate result ot the Afghanistan invasion. One ot Carter's election promises had been to decrease the amount ot military spending. Once in power, however, he encouraged NATO to bolster its arms supply, and is now spending vast amounts of money in rebuilding and rearming the military — a measure which will temporarily stimulate the stagnant American economy. Now that SALT II has been virtually shelved, the American military-industrial complex will continue the arms race unhampered by public criticism. Carter is even applauded for rejecting such 'idealistic' goals as human rights and finally dealing with the essence of foreign policy — strategy. He has also effectively used Afghanistan as an excuse to reintroduce dratt registration, which may be interpreted by the Soviets as a preparation for war. The result could well be a shift from the solution of problems by peacetul means to military means.

There have been other repercussions from the Soviet invasion. The boycott of the Olympics now threatens to remove the opportunity for the citizens of Moscow to interact with and become aware of the views of western tourists. Academic and cultural exchanges are being cancelled. The U.S. has dumped its plans to open a consulate in Kiev. And in the Soviet Union, the repression of dissenters has escalated sharply.

Many of the Soviet forces currently in Afghanistan are from Ukraine, Byelorussia, and other republics of the western USSR. We can only sympathize with Afghanistan, which has lost its right to self-determination, but we must also keep in mind that if we support the rebels we endanger the lives of many of our Ukrainian compatriots.

Whether or not Ukrainians in the West have come out ahead as a result of the Afghanistan situation is difficult to determine. This should not prevent us from capitalizing on the advantages presented by the situation. Many of the things Ukrainians have been advocating for years have now been adopted by both the American and Canadian governments, and the opportunities for Ukrainians to develop their lobby potential have increased. However, in this new situation, Ukrainian-Canadians must be careful when proposing action. Actions for the good of Ukrainians in Ukraine must be mutually beneficial to those in Canada.

Conference

on

"Ukraine: Past & Present"

26 April 1980

78 Kensington Park Road
London England

Programme:
12:00-1:00 P.M.: Registration
1:00-3:00 P.M.: Politics in Contemporary Ukraine
3:00-4:00 P.M.: Refreshments
4:00-6:00 P.M.: Ukrainian Nationalist movements in the twentieth century

Registration fee: £1.00

Dr. Borys Levytskyi of Munich will present papers on the topics. Round table discussions will follow.

Sponsored by the Committee in Defense of Soviet Political Prisoners (London)

Rick Boychuk
(reprinted from the McGill *Daily*)

Quebec's Left enters debate

Despite the often bitter antagonism among Quebec's leftist political parties there is at least one issue upon which they share common ground. All of them, with the exception of the NDP, believe independence for Quebec will be a step backward for the working class.

The political organizations surveyed by the Daily — the Workers' Communist Party, the Communist Party of Canada (Marxist-Leninist), In Struggle, the International Socialists and the New Democratic Party — support Quebec's right to self-determination. However, none of them are prepared to work toward that end and their objections to the principle of separation differ, if only in nuance.

The CPC (ML), which is pro-Albanian in orientation, argues that separation or sovereignty-association is a diversionary issue.

"It's a matter of two frauds confronting each other," says party member Arnold August.

"Trudeau, Clark and Ryan are talking about renewed federalism and Levesque is talking about independence. Both are frauds and do not reflect the interests or needs of the working classes."

The party line, says August, holds that there are not two founding nations in Canada.

"There is only one nation in Canada and that is the Quebec nation. The rest of Canada is made up of many minority groups. It does not possess a common historical background or a cultural identity."

The real issue party members believe working people should be concerned about is economic oppression. Anglo Canadian capitalists who control the Canadian state are oppressing francophone as well as anglophone workers. The notion of cultural and linguistic differences between Quebec and Canadian workers has been blown out of proportion, says August.

"It is in the interests of the ruling classes to encourage antagonism between anglo and francophone workers to distract them from the economic oppression they suffer. The capitalists are trying to promote a reactionary civil war based on language and culture. The rich will then sit at their ease while workers fight each other on the basis of language and culture. It is clearly a diversionary maneuver."

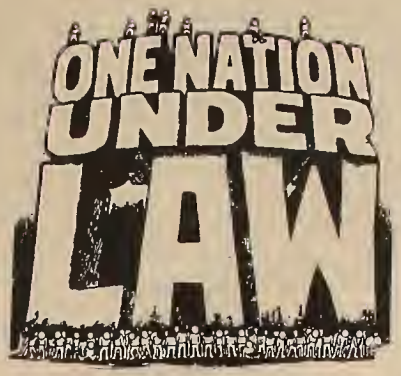
The party, says August, believes Levesque does not represent working people. Thus "we are urging people to vote no in the referendum."

A somewhat more sophisticated analysis of the national question is that provided by the Workers' Communist Party (WCP). The WCP, the largest of Quebec's leftist parties, follows a line which draws heavily upon Mao Zedong's thought.

Although the WCP has not yet taken a public position on what they will urge their supporters to vote in the referendum, their analysis of the issues is clear.

"We believe Quebecers have a right to self-determination without outside interference or corporate blackmail. We also believe Quebecers have suffered national oppression in political and social terms," says WCP spokesperson Julian Sher.

"Quebec has traditionally been used as a pool of cheap labor and francophone workers denied the right to work in their own language. Quebec workers have always been paid less than their anglo counterparts and Quebec's educational and health services are inferior to those provided in anglo Canada."



But, says Sher, "at the same time that we have been active in exposing Quebec's oppressed position we are against the PQ's project of independence."

The PQ represents the expanding francophone business interests, says Sher. Those business interests "want to use the apparatus of the state to become monopoly capital." There are many links between PQ cabinet ministers and the corporate community, says Sher, and the strength of those links are well illustrated by the PQ's anti-worker policies.

"The PQ's nationalism is at the expense of workers. They have attacked unions, passed anti-union legislation and shifted government spending from social services to corporate handouts. They are much more interested in building a strong business sector than they are in promoting French rights. In their own economic blueprint, **Batir le Quebec**, they say very clearly that Quebec workers should not demand wage parity with workers in Ontario."

Propaganda aside, says Sher, the PQ's controversial language law, Bill 101, not only infringes on the rights of anglo workers, it does not defend francophone rights.

"Many big corporations have received francization certificates, although many of their employees must still work in English. For example, Pratt and Witney workers still have to work in English."

The WCP believes the working class must take its own position on the national question. For all workers, they say, the common enemy is big business.

"We draw the battle lines not between French and English but between capitalists and workers.

"It is always in the best interests of the ruling class to divide and rule. The capitalists have accomplished this by all sorts of means. For example, anglo children in Quebec are taught little about Quebec history. It is even worse in English Canada. The result of this ignorance is bigotry and expression the ruling class promotes."

Despite the propaganda campaign waged by Canadian capitalists in an attempt to divide Canada's workers, the WCP believes the two lingiistic groups still recognize their common interests.

"The Bell workers on strike right now in Quebec and Ontario have collaborated and exchanged information. The rail workers and the postal workers have ties which cross the linguistic barrier," says Sher.

The party argues working classes across Canada must forge even stronger ties if any real social change is to occur. As for the referendum, the party line poses the rhetorical question; "Why should working people be forced to choose between two options that won't change anything?"

The dilemma facing party organizers, however, is that they do not want to be in either the 'no' or the 'yes' camps.

"We will not work within the umbrella committees (established by the PQ for the purposes of the referendum) so we are still studying the situation," says Sher.

The international Socialists, a small Trotskyist organization, follows a line similar to that of the WCP. The starting point of their analysis is the long term interests of the working class, says party spokesperson Thom Quine.

"We think independence would retard the working class struggle. Workers share the same struggles and there has to be maximum unity around small and large struggles. Capitalists have to be fought on an international basis."

Quine, who considers the Quebec working class the most militant in North America, urges unity between Canada's two linguistic groups for two reasons.

"Quebecers are a good influence on Canadian workers. They tend to drag anglo workers forward. As well, Quebec workers cannot afford to cut themselves off from the national and international workers movements.

"If Quebec workers were to seize power in Quebec the only thing that would save them from being crushed would be support from the international working class," says Quine.

The International Socialists also believe that the nationalist debate is peripheral to the real question.

"The PQ option is almost irrelevant in terms of the working class. Protection of culture can be achieved within confederation. Independence is not going to solve the real problems of the working class. Besides, Quebecers' problems have more to do with capitalism than federalism.

"Capitalism oppresses culture more than anything else."

IS organizers are urging workers to abstain in the referendum. They believe the question being posed offers no adequate solutions. Furthermore, says Quine, a majority "no" vote could lead to an ugly scenario.

"A 'no' vote could be interpreted by the federalist forces as an invitation to the Canadian army to come in and smash the independence movement."

In the final analysis, however, Quine says the IS would respect a democratic decision made by Quebecers.

"Independence would be a massive setback to the workers' movement. Nevertheless, should the Quebec people vote in favor of sovereignty-association we would support them and take up arms if necessary to back up that support."

In Struggle, pro-Albanian Marxist-Leninists, places more importance on engaging in the referendum debate than any of the other parties. Their line, articulated in a recent editorial in their newspaper, proceeds from the understanding that confederation was "imposed on them (Quebecers) by force, as it was on all Canadian people, by a handful of Canadian capitalists' looking to build themselves a protected national market and their allies in the big banks in London."

In Struggle members see Quebec as an oppressed nation. They argue that the oppression did not begin with confederation but existed long before. Therefore, they believe, the task ahead is not merely a matter of eliminating cultural oppression. The change must be much more fundamental. It must be a social and economic revolution.

They see the referendum debate as a pivot point in the history of the country, a set of circumstances to be taken advantage of.

"The referendum period must become an occasion to build the unity of working people, in full respect of the rights of nations and national minorities in Canada," said an editorial in the February 5 issue of their paper.

(LEFT continued on page 16)

STUDENTSKE ZHYTTIA

HAMILTON: The McMaster University Ukrainian Students' Club held a general meeting on March 15 at which time they elected a new executive for the 1980-81 school year. Those elected to executive positions were : Oksana Farenech, President, Tania Klimasko, Vice-President; Zenko Slipenkij, Treasurer; Oksana Smyrniw Secretary; and Paul Moroz, Ombudsman.

WINDSOR: this year, the Ukrainian Students' Club at the U of W got off to a very slowstart. Although an executive was not elected until mid-October, the Club hosted several very successful social functions which included members of the Wayne State Ukrainian Students' Club from Michigan. The Windsor Club also enthusiastically participated in the volleyball tournament hosted by the Ukrainian Students' Club at Brock University

The threat of the cancellation of the last remaining Ukrainian language course at the University of Windsor by the university administration has roused students to explore ways to prevent the course from going under.

The Club is looking forward to going on to bigger and better things next year.

MONTREAL: The McGill University Ukrainian Students' Club organized a modest Ukrainian Week in conjunction with the International Festival Week from 10-14 March. The exhibit was among the best and most colourful. During that same week the club sponsored two talks by local Ukrainian people on Ukrainian Culture. Zonia Keywan spoke on the Ukrainian pioneers in Canada, and Claudette Zawada spoke of the roots and origins of traditional Ukrainian music — what a presentation that was!! That Friday evening a very entertaining concert of Ukrainian music and dance was held, followed by a joing McGill/Concordia bash which was, needless to say, packed with Montreal's Ukrainian literati (at least early in the evening) and some of the least articulate intellectuals ever born — but that was after...

At the moment the executive is busy trying to get a Ukrainian language or literature course set up in the Russian and Slavic Studies department of McGill.

THUNDER BAY: Although Lakehead University has approximately 25-30 different students' clubs, unfortunately a Ukrainian club is not found among them. Intellectual development in the area of Ukrainian history and literature is also lacking as there are not any courses dealing specifically with Ukrainian topics at the university.

However, Ukrainian life in Thunder Bay is by no means one of passive existence. Many cultural events take place on a regular basis and a Ukrainian girls' vocal ensemble, "Barvinok", includes many members who are students at Lakehead. Many students attended the lecture series sponsored by the Canadian Institute of Ukrainian Studies and participated in a recent concert commemorating "Ukrainian women heroines", which featured Raissa Moroz speaking on the role of women in the Soviet dissident movement.

Which just goes to show that, contrary to popular belief, there is still "hope" for Thunder Bay. Perhaps a Ukrainian Students' Club is in the cards for the near future?

EDMONTON: How can one tell it's exam time at the U of A? Easy. First, the club president has to write the "club news", and second, the club has a general meeting featuring free holubsti and pyrohy and sees only fifteen people (including the janitor) turn up. Although sparsely attended, the meeting amended the club constitution to extend affiliate membership to colleges and technological institutes in Edmonton, and to annually review the performance of **Student**.

On 21 March the club held another of its very successful food sales on campus. The final *zabava* will be held 11 April at *Narodni dim*, and promises to be *the* dance of the year.

And Mr. Tymyc, we are still anxiously awaiting your reply!

WHAT IS REMEMBERED: __
to the memory of volodymy

On *18 May 1979 the well-known young Ukreinien cor*
"Chervona Rute" fame) was found dead neer Lviv. His badly br
from e tree in a forbidden military zone; his eyes had been pluc
severel cranberry tree branches were embedded in his rubs. He
1979 getting into whet is alleged to have been a KGB vehicle. T
complicity in the effeir, and has deemed Ivasiuk's death a "suicid
as an alcoholic for example, have since been circuleting in the
brutel death struck a deep chord among the youth of Ukreine. H
into a demonstration of over 10,000, with many artists and er
seme dey, Lviv university students boycotted their classes.
several weeks near his grave, which receives e constant strear

Student *is pleased to present the following poem, by Andrew*
Sukneski is a Western-Canadian poet who has several publish
credit, among them Wood Mountein Poems *and* The ghosts call
remember the Sukneski poems which were feetured in our Ja
"KGB" item about his collection of poems on Ukrainien them
recent work, and we are especially grateful to Sukneski for gran
first to print WHAT IS REMEMBERED: to the memory of volo

what is remembered
is remembering
... whet is
the smell of grass on fresh earth
just after
the rain
when you are young and swept away
on the tide
of love
and that day becomes
the first time
... a glimmering
memory
in the tragrance of
a blossoming
lilac
when wind rises
where you are
older

whet is remembered
is remembering
... what was
the first story /
the levite woman bearing
a healthy child
later hidden
in a papyrus basket
set among
... reeds
on the river's edge
where the pharoah's daughter
sent a maid
to fetch it
to someday
be named
moses
"one drawn
... from the water"

what is remembered
is remembering
... what is
the common agony
of parting
where the vast river
flows on
far beyond those who carry
fire
and the knife
between fear
and the cry
"HERE I AM!"
those impaled
on the ram's horns
that must be
wrestled
to its death
those who
take refuge
in naming
... the eternal
parable /
biblical naomi
her natural
losses:
that certain
man
two sons
survived by
one daughter in law
who remains in
the alien land
and another pleading
permission
to return
"...wherever you go, I will go,
wherever you live, I will live,
Your people shall be my people,
and your God, my God.
Wherever you die, I will die
and there I will be buried."

that
other one
known as *ruth*
"the beloved
... companion"
who unmolested
gleaned corn
in still another
foreign land

2 *myth*

what is remembered
is remembering
... whet is
myth /
ruselka
some child who
died
unnamed
rusalke
one who
died
premature
in violent death

a woman
or girl
rusalky
do they ever speak
the dead
unnamed
back
into life?
do they ever commune
with *didy*
and *baby*
"the ancesters" who
reportedly
manifest themselves
in tireless
work
of *selo*
and community?

didy/baby
some say
they are the melting of
snow
the arrival
of spring
warmth
others claim
they are
sustaining
growth
of green things

didy/baby
some tell
ot glimpsing
transparent
elusive
faces
merging in
shadows
in ripening
rye,..

3 *reality*

what is remembered
is remembering
... what is
the irretutable
remorseless
reality
another land's ruffians invading
borderland
and what once was
krai
"cut"
becoming
ukraina
the ruffians
entrenching themselves
like termites

what is remembered
is remembering
... what happened
the great river
dniester
flowing quietly
carrying its dark
... secrets
that recent evening in spring
where monolithic goons
deadringing for ghouls
delirious
in the undertow ot morbid motives
summoned you
volodymyr
from your conservatory
your name
redoubled
in syntax
of a dark cadence
"'VOLODYMYR!'
'VOLODYMYR!'
'THAT IS YOUR NAME
... ISN'T IT?'"
"what do you want of me?"
and they those state slugs
bloated on vodka and vampire's blood
drove you
volodymyr
to moriah darkness
of bryukhovychi
forest
near lviv

what is remembered
is remembering
... what heppened
betore
... those living their promise
ot home
in the bounderies ot a woman's
pain

elong
those immutable things
sealed in
-bound chronicles /
ivan the terrible
first czar of russia
ivan
bestowed with goat's eyes
the
inspiring others
to lethal things of
informed
by surveillance
beneath
that other land
inducing the forced famine
7.0 million
metric tons of g
exacted
from the ukraine
ll2 kg.
grain per capita
tor th
5 to 6
million dead
in
some perishing
by c
some by
spotted feve
others
mostly by fa
some
of those who s
"some washed
by the flood
floated down th
ripe ... as mush
and finally
there was stalin
who paid tribute
to the last
of the oral tradition
by organizing the first symposi
blind
crippled
veteran
wined them
dined the
listened to their rueful
haunting
bandury
mo
near to
... tears
bef
he lifted his right hand
and had th

what is remembered
is remembering
... whet h
that you volodymyr
enigmatically vanished
when others were
falling
or crossing
themselv
you volodymyr
that brilliant young
doctor

D:

Andrew Suknaski

dymyr ivasiuk (1949-1979)

own young Ukrainian composer Volodymyr Ivasiuk (of dead neer Lviv. His bedly bruised body was found hanging one; his eyes had been plucked out, his fingers broken, and e embedded in his rubs. He was last seen alive on 23 April have been e KGB vehicle. The KGB has, of course, denied ned Ivasiuk's death a "suicide." Articles denouncing Ivesiuk, ince been circulating in the official Soviet press. Ivasiuk's ong the youth of Ukreine. His funeral on 23 May 1979 turned), with many artists and artistic groups perticipeting. The boycotted their clesses. Demonstrations continued for receives a constant streem of visitors.
following poem, by Andrew Sukneski, dedicated to Ivasiuk. et who has several published collections of poetry to his Poems *and* The ghosts call you poor. **Student** *readers may ch were featured in our Janvery 1978 issue, or the recent poems on Ukreinian themes. This poem is from his most rateful to Sukneski for granting us the privilege of being the ED: to the memory of volodymyr ivasiuk (1949-1979).*

along the river's
edge
mmutable things
sealed in the blood
d chronicles /
e
first czar of russia
stowed with goet's eyes
the model lunatice
ng others
fo lethal things of monstrosity
ued
by surveillance
beneath lunar light
inducing the forced famine
of '31 fo '34
7.0 million
metric tons of grain
exacted
from the ukraine
ll2 kg.
grain per capita
for the peasantry
5 to 6
million dead
in 3 years
some perishing
by cholera
some by
spotted fever
and dysentry
others
mostly by famine
some
of those who survived
remembering
"some washed away
by the flood
floated down the dnieper
ripe ... as mushrooms"

e was stalin
who paid tribute
e last
of the oral fradition
rganizing the first symposium
of *bandurysts*
blind
crippled
veteran
kozak
minstrels
wined them
dined them
listened to their rueful *dumas*
"lyrical
epics"
haunting
bandury
moving him
near to
... tears
before
d his right hand
and hed them all
machinegunned

ed
is remembering
... whet happened
ymyr
enigmatically vanished
on en epril monday
when others were
falling
in love
or crossing
themselves
before holy icons

that brilliant young
doctor

in rufescent
flowering
of falent

"maria! dunia!
have you heard
volodymyr's *chervona ruta*
'the red ruta-flower'?
it's his finest song yet!"

you
who were leter found
hanging
from a free
the official KGB
autopsy
report
claiming suicide
volodymyr
your cipher remains
a mantling mystery
... how does
one disappear

one week after
easter sunday
to be found
exacfly
one lunar cycle
later
a week before
ascension?
"It is not for you to know
times or dates that
the Father has decided
by his own authority ...
you will be my witnesses
... to the ends
of the earth."

but fell me
volodymyr
how does a suicide
cover his own torso
in lacerations
and bruises?
or drive broken branches of
redberried
kalyna tree
through his own ribs
and then
climb
to tie a rope?
tell me
volodymyr
how did you really ascend the kalyna tree
whose rueful wood
your *didy* and *baby*
hewed
into a ladder of enduring
... *dumas*?

what is remembered
is remembering
... whet is
unnecessary
to imagine
beyond
the firs grim
scenario /
"so maestro!
you're the famous composer
are you?
very well then ..."
"HOLD DOWN HIS HANDS
ON THAT STONE THERE!
FINE...
NOW USE YOUR RIFLE BUTT!"
"*now* maestro
play your greet *kozak* opera
for your God
when you arrive ..."

what is remembered
is remembering
to ponder
the final question /
why
would a suicide choose
a forbidden military zone
to pluck out his own eyes
like notes erased
from a music sheet?
i suppose your assassins
volodymyr
feared too mucy bob dylan
and joan baez
in your songs

perhaps
it was the smell of tight
new *levis*
...some herbal dream
pillowed
on sumptious fhighs
between
every stanza
that taunted

maybe terrified
partyline metaphor
of that other country
turning lyrics
into dayold
mashed
potatoes
perhaps it was only
the absence
in your art
of some nightmare utopia
latticed in ozone shadows
of sheol
where lenin and stalin
co-rule
after some final
coup d'etat
fhey walking
over a river
of blood

What is remembered
is remembering
... what is
the ordinary
harvest
in the common lot
of suffering
servents
... those fated
fo gaze through
the glass
... darkly
those who
must witness
the others
who sleep
... dream
their thin bodies slif open
that they will never
... rise
from the riverbed
those on the margins
of *dumas*
still
as berries
on a dry
autumn branch
motionless
till a sudden wind
... passes
each *dumka*
"thought"
fading
like the harmonic
signature
of a blind
banduryst
his *bandura* angled
away
from wind
that became
a song
to live again
in carved
wood
of a distant
new land

wherever you go
volodymyr
wherever the vast
river
... flows on
— we go
with you
wherever we live
you live
with us
all these things
cradled
indomitable
in the sacred
meaning
... of name

wherever there
is
... love
to will it
back into life
... volodymyr

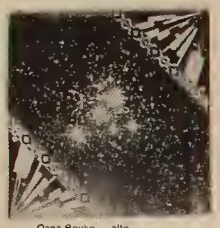
—andrew suknaski
january 28th/1980

a column of music review
by Bohdan Zajcew

SUZIRYA
Suziryа
Promin Ukrainian Folkloric Prod
YYBK — 0111

1) Nash orlynnyj kraj
2) Holubivna
3) Bili koni
4) Klyche spalena pisnia
5) Kolyskova

1) Try porady
2) Ty znayesh shcho ty liudyna
3) Vechirnia pisnia
4) Vorozhka
50 Vesny prymary



Irka Chyczij — first soprano
Orysia Lubinsky — first soprano
Petrusia Bojetchko — second soprano
Ola Shulhan — second soprano
Dana Boyko — alto
Chrystyna Dudar — alto
along with "the boys in the band"

A touch of class ...

At a time when contemporary Ukrainian music appears headed towards total electrification and up-tempo dance rhythms, **SUZIRYA**'s arrival is almost an anachronism. Vocal sextets of any quality come few and far between today. It's unfortunate such anachronisms don't occur more frequently. **SUZIRYA** bursts onto the music scene with a debut offering so fresh and enjoyable it is unparalleled by anything in this genre of Ukainian music. With an emphasis on superb vocal harmonies, backed by simple yet effective instrumentation, **SUZIRYA** has come up with what is probably the best Ukrainian easy-listening album released in the last three years.

The vocal work on contemporary Ukrainian albums tends to be uninspired at best, downright bad at worst. That **SUZIRYA** should emphasize this crucial aspect of Ukrainian music and do it with such finesse is a pleasant surprise. **SUZIRYA** approaches its music with sincerity and an open-mindedness that leaves the group free to experiment with the complete emotional scope of the lyrical messages in their songs. Here we have six ladies who either spent countless hours honing their repetoire, or managed to find a very rare natural togetherness that is the essence of the group. Only in the Ukrainian language can a word be found to describe that magic quality which **SUZIRYA** has — *zispivanist'*.

SUZIRYA's music is reminiscent at varying times of vocal groups like Toronto's **TRIO LASTIVKA**, Montreal's **VODOHRAJ** and England's **TRIO KONVALIA** — but always combining only the best elements of all three to produce a distinctly unique sound. The group's repetoire ranges from well-known standards like "Try porady" to refreshing original material like Dana Boyko's "Kolyskova." The imagination which typifies **SUZIRYA**'s vocal arrangements and the group's superb performance of same makes even **RUSHNYCHOK**'s "Vechirnia pisnia" more than palatable. The group's rendition of the *narodnia pisnia* "Vorozhka" is the most hauntingly beautiful I've ever heard. **KOBZA**'s "Holubivna" is delivered with a new dimension of grace and heart-breaking loneliness, conveying the real meaning of the song. And the little-known "Vesny prymary", performed originally by Nadia Pashchenko and Nina Zlobin, comes as a powerful finale, both vocally and instrumentally, to this delightful album.

Not having heard **SUZIRYA** perform live and basing judgement only on repeated listenings to the album, I would hazard a guess that it is unaccustomed to appearing with the full complement of guest instrumentalists who show up in this production. While never overwhelming the vocals, the instrumental arrangements occasionally flounder, showing signs of not having been thought through to completion. Richard Hareychuk's bandura work is stodgy and tends to drag; the bandura accompaniment to "Try porady" could have been beefed up with the simple addition of synthesizers — a possible combination which seems to have escaped the attention of all groups who possess the talents to give it a try. Percussion as supplied by Roman Moroz at times almost sounds as though it was added as an atterthought, and not entirely in synchronization with the rest of the instruments. Finally, some of the segues between songs warranted more attention; the instrumental bridges, by and large well-conceived, could have used more polish in places, especially where tempo changes are involved.

These drawbacks are more than made up for by Wolodymyr Petryga's acoustic and electric guitar mastery throughout the album, and particularly in the prelude to "Vesny prymary." Additional guitar accompaniments by Roman Pankiw, Myron Nahirny and Dana Boyko supplement **SUZIRYA**'s sound well. Keyboards are handled in exemplary fashion by Roman Pankiw, Roman Moroz and once again Dana Boyko, with the latter's performance in "Kolyskova" deserving of extra kudos.

As mentioned previously, **SUZIRYA** tackles a wide range of material on this album. The songs are well-paced, although "Klyche spalena pisnia" could easily have been sacrificed for something with less schmaltz. Production technique is imaginative and balanced, highlighting all the right things at the right time. The album cover, while catchy, is conceptually weak. The front cover lettering is legible, but just barely so — a cardinal error for a debut album from a new group. And while it's nice that **SUZIRYA** should have gone to the added expense of putting out a fold-out album jacket, the inner sleeve design could have been stronger.

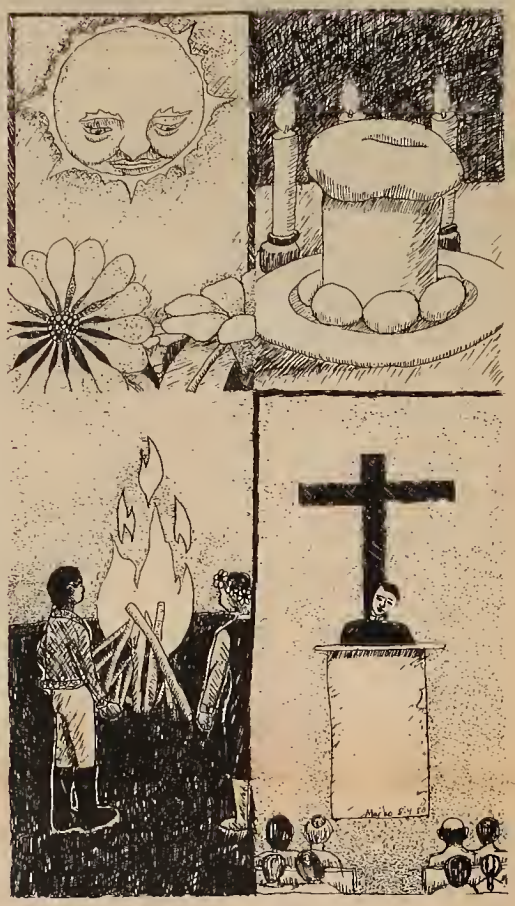
In a nutshell, a touch of class — a masterful accomplishment from **SUZIRYA**. At this time it stands a chance of becoming the best contemporary Ukrainian music album of the year. If this offering is at all indicative of what **SUZIRYA** is capable of, next time out promises to be even better. In the meantime, **SUZIRYA**'s first comes highly recommended. Buy it and enjoy!On the **RET SENDS YA 4 STAR RATING SCALE**::: **SUZIRYA** scores •••

(RET SENDS YA continued on page 15)

The past lingers on

Myroslaw Bodnaruk

Ukrainian spring rituals



All agrarian cultures, including the Ukrainian, rejoice with the coming of spring. Spring — a time of warmth, the snow melting, the streams and rivers awakening, plants sprouting from the earth, and nature beginning another phase of its annual cycle.

The Ukrainians, especially before Christianity came to their land, have always attached great significance to the arrival of spring, and developed many customs and rites with which to honour the occasion. Although much has been done to uproot, change and absorb these ancestral beliefs and traditions, ethnographers and historians, armed with information gleaned from old writings, legends, tales, songs and dances, have tried to reconstruct them. Fragments of these customs are still honoured today, and many have even been absorbed by the church.

The traditional spring rituals can be roughly classified into two types — those honouring the sun and those honouring ancestors. Honouring the sun (cult of the sun) has continued to this day, and is acknowledged in the Christmas liturgy, *sviat vechir, kutia, shchedryi vechir, velykden*, and *zeleni sviata*. Many Hutsuls in the Carpathian mountains are still known to honour the setting sun by facing the west, bowing low and uttering a prayer — "glory to you, our Lord, for allowing your lordly face to be seen." The ancestors are honoured today by rites such as *mertvetskoho velykodnia, babskyi velykden, spasa*, and the use of sheaves of rye (*didukh*) during Christmas.

The spring rites are celebrated from the beginning of February (the festival of the spring sun) to the end of May (the Easter of the water nymphs). The high point of the spring cycle is the vernal equinox, known as *velykyi-den* (now called *velykden*), the point in time when daylight's hours surpass the night's for the first time.

According to these customs, on 2 February the "calling of spring" takes place, imploring Lada, the Slavic goddess of spring, love and marriage, to begin her journey from the land of everlasting sun (the kingdom of her father, Svaroh — the sun) to the earth (the land of her mother). Lada is personified as a beautiful young maiden dressed in a thin embroidered blouse and skirt, with a woven belt and silver boots. On her head lies a wreath of *barvinok* (periwinkle), and swallows fly about her on the warm breeze which follows her.

During her journey, Lada meets with Baba Zyma (grandmother winter) and her family, Did Moroz (grandfather frost), Snihovyi (snow), his wife Zaveriukha (wild winds) and their daughter Metelytsia (playful winds). Zyma tries to retain her hold on the land by using her family to battle Lada, but Svaroh intervenes, sending warm winds that gently warm the land and weaken Zyma. This struggle is celebrated as "the meeting of summer and winter." Lada's journey ends on te day of the vernal equinox.

The two most celebrated spring festivals were *"Vesniani vohni"* (spring fires), and what is currently known as *"Oblyvanyi ponedilok"* (the Monday of pouring water). In pre-Christian Ukraine the most honoured objects were water and fire. The people believed that the earth was inhabited by natural forces, both good and evil. They prayed to the good forces, and cleansed the evil with fire and water. People, homes, forests, fields, streams, rivers and villages were all purified in this way. Fire was used as a symbol of the sun whose light is pure, and water as a symbol of rainfall which gently cleanses the earth. The church today uses candles during the liturgy and halos in ikons to honour the purity of the sun, and during Epiphany celebrations candles are used to bless the water.

On the eve of the equinox, evil forces were thought to be especially active and subject to creating mischief. This was also a day when witches, shamans, werewolves and vampires allegedly gathered for their covens. As dusk settled, the Ukrainian men gathered wood into piles in the fields and the village. The piles were lit, usually by rubbing two pieces of wood together, while the villagers sang

> Oh, you truthful sun, light, light,
> Earth-mother, embrace, embrace,
> Spring-Lada, ignite, ignite,
> Evil forces, chase away, chase away

As the fires burned, games, songs and *vesnianky-hailky* took place in honour of the sun, spring and Lada. The people believed the fires purified everything they illuminated, and that evil forces could not penetrate this field. These fires could not be extinguished by the celebrants but had to die naturally. It was also believed that Luck walked about during this night, entering those that were awake and passing by those that were asleep. On this day, everything simultaneously lived and did not live — transition, the rebirth.

It was also believed that on this day the spirits of one's ancestors arose from their graves to be with their families. They remained at large until taken back to the fields on *"Babskyi velykden,"* a celebration highlighted by dining, singing and playing games with these spirits. The Ukrainians believed that their ancestors helped the crops grow, and that those living within the earth would emerge and live within the rye. This represented the cycle of life-death-life.

The church has retained the spring rite of purification by water, *"Oblyvanyi ponedilok."* On this day, youths soak each other with water and celebrate by singing, dancing and playing games, usually near water. Purification by water: cleansing the earth and all those on it, beginning anew, rebirth.

Other festivals also took place during the spring cycle: *"verba"* (festival of the forest); *"sviato kvitiv"* (festival of the flowers); *"sviato molodoi"* (festival of the maiden); *"vulytsi"* (festival of the streets); *"vitannia prykhodom vesny"* (greetings with the coming of spring); *"rusalchyn velykden"* (easter of the water nymphs).

Ukrainian folklore is so rich in its rites during the spring cycle of the ritual calendar that the church, while condemning many pre-Christian ideals, was not able to completely eliminate many of these pre-Christian customs. It has, in fact, successfully absorbed and modified much of this ritual calendar.

An inside look at life in Poland

Helena Nowak

Poland: the myth dispelled

Yes, ma'am. I'm going to the promised land — uh, to Poland, that is.
Did you say 'Holland'?
No, Poland... the land of Poles. . . You know?
No.
Oh, well.

Finally, I was on my way to Poland to find out first-hand what this thing "Polish" was, and what it could be for me. I mean, there I was, ethnically Polish and had never figured out what that meant. It had to be more than *kielbasa*, Mickiewicz, the Palace of Culture and wodka — didn't it?

Yup.

In Poland these days, they say there are two kinds of *kielbasa* (sausage): Papal — only God knows how much it costs; and Gierek-style — only the devil really knows what's inside it (Gierek is the current leader of Poland). Well, that bit of wisdom clarified a few things for me, especially after a couple of bouts of food poisoning from *kielbasa* that had gone bad.

C'est *la vie!* So, it was back to vegetarianism. (Where had I gotten the idea from that Polish *kielbasa* was the best in the world? There went another myth, cast to the ground like so much broken glass.)

"In spite of the marked differences between American and Polish cultures, there are many similarities," one erudite American confidently announced. "Oh, yeah, chum? Get your head out of the propaganda clouds," I muttered to myself.

"Oh, indeed?" I queried through clenched teeth instead. "In America, we can buy anything we want for dollars: so too in Poland. In America, we can criticize President Carter, so too in Poland ..." he crowed gleefully.

Some analogy. He didn't understand the paradox, the fool. And, it's not a myth at all. In the city where I was living, there was a fairly large vegetable and fruit store. We called it the "Banana Store," because there never were any bananas, even when advertised in the store window.

Oh, but when the Banana Store *had* bananas (or any other fresh fruit for that matter), we would queue for at least two hours and anxiously await what always inevitably turned out to be a brief cameo appearance. One time in particular, we were really annoyed. A shipment of oranges had arrived from Morocco in time for Christmas. "Great!", we shrieked jubilantly. But when we read the warnings that the orange rind couldn't be used in baking, we shrieked somewhat less jubilantly and somewhat more shrilly. So much for holiday munchies. And when our men complained, we suggested they discuss the matter with the Moroccans. They countered by saying it was a plot, a conspiracy by non-slavic heathens to sabotage our festivities. So, we settled for bread and jam that someone's grandmother had stashed in the cellar months ago for just such an occasion.

One day in the spring, it seemed as if both the Martians and the leprechauns had arrived. Women were sporting these moss-green stockings. We noticed that clothing stores had this reptilian hose in abundance, which was decidedly unusual because there was rarely a lot of anything at any given time.

"I wonder what we're short of today?" pondered a friend. We had already deduced that whenever a new shortage (especially of a staple item) was introduced or a new price increase ordered, something superfluous would flood the stores.

But ugh, *green stockings?*

That's like the time Soviet-made televisions went on sale — there was no butter for a few days.

Another myth of mine was crunched under the boot heel of that inimitable type of humour which seems to be particular to Eastern Europe, if not to just Poland. I remember my folks in Canada telling me how policemen are our friends, they protect us and help us. But contemporary (urban) Polish folklore tells us that this is not the case in the People's Republic. A policeman was walking along with his cap on backwards. This is pointed out to him by a concerned citizen. He told her not to worry because he would be returning directly, and then he'd be going in the same direction as his cap.

A policeman's uniform sometimes has three white bars on the epaulets. This means he knows how to read, he knows how to write, and he knows how to telephone. When the uniform has only two white bars on the epaulets, it means he knows how to write and telephone. When there's only one white bar on the epaulets, it means ... aha, you think is means he knows how to telephone? Wrong . He knows someone who can telephone for him.

My friends had a particular flare for these *"milicjant"* jokes. There's a one-liner that is unusually popular: a policeman was looking in a bookstore window. That one took a while to sink in, until it dawned on me that policemen are not considered to be interested in such esoteric questions as reading book titles, never mind showing any curiousity about what's in between the covers. That's always good to know, should one think of asking for any written information from a local cop.

Speaking of books, not long ago statistics were released that showed how, in spite of a decrease in hours per day at work over the last few years, Poles were not taking advantage of this 'freedom' to increase their leisure. Statisticians were surprised to find that this time was being used for other more practical pursuits — namely, moonlighting, or "working on the black," to augment a salary that in most cases cannot keep up with normal daily expenses. Another surprise was that Poles were developing a fondness for television and losing interest in books. I have a friend who knows why. "Unless you have a friend who works in a bookstore, forget about buying books. It's too expensive," she explained, shrugging her shoulders. Yeah, but it's really not very funny. "So of course we watch more T.V.," she said.

It was at times like this when I felt that my poor head was going to burst from all these exploding myths, that I feverishly began planning my existential escape. It got so bad that staying in the city could make one feel like rotting fruit that has been in the cupboard for too long. And this mood usually arrived with the suddenness of a thundercloud in late summer — only it usually came in the winter.

Well, last winter we beat a hasty retreat to the mountains and hid out for ten days.

Within two days we heard that grapefruit had been sighted in a neighbouring town only a few kilometres away. Our boots were on our trembling feet in lightning speed and we were off. We didn't need to be told twice.

"Three grapefruit — large ones, too — please," I confidently asked, my mouth already salivating in anticipation.

"Are you crazy or something? Anyway, we had some yesterday!" And with that I was dismissed. Right — it was absurd to assume the store would have grapefruit two days in a row. We would get spoiled and begin taking our 'fortune' for granted. It took quite a bit more of this kind of logic to quell my frothing and fuming. But, we did find some fresh parsley.

Some of my artist friends were also trying to pull off an escape, but by rewriting art history textbooks. In a serious, professorial way, one of them announced a new definition of the main currents of twentieth century painting and their characteristics: "Impressionism:: one paints what one sees; expressionism: one paints what one feels; and socialist realism: one paints what one hears."

His buddies quickly informed him that his version probably wouldn't get past the censor's hungry, sharp, and quick scissors.

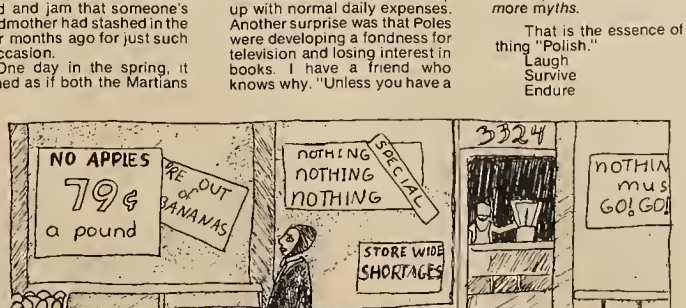
"Let's take away his scissors, or at least blunt them," he suggested sadistically.

Yeah. Two years ago, Gierek visited the pope. He asked the pope for a divorce from Brezhnev. "It's not that straightforward," said the pope. "As you know, my son, I'm generally against divorce, but maybe we can work something out. However, I feel that I must warn you. You'll probably have to continue paying him alimony." Uh huh. Poles are still paying for their 'liberation.'

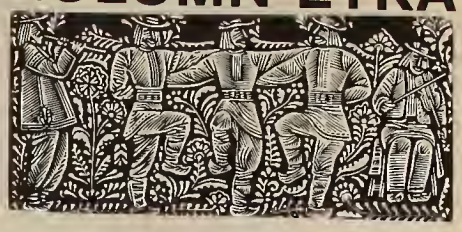
Yes, ma'am. I've been to the promised land, and I've promised myself I will return.

Uh huh, I know I'll lose some more sacred cows, find more paradoxes and dispel more myths.

That is the essence of this thing "Polish."
Laugh
Survive
Endure



KOLUMN-EYKA



Cheremosh in Winnipeg

Demjan Hohol

As Manitoba's economy dies, the Winnipeg Ukrainian community's interest in the rest of the world also seems to fade. It seems that Winnipeg's Ukrainians only care to support their own concerts, and meagerly at that. They care little about learning from the experience, effort and creativity of other Ukrainians in Canada. Consequently, when Edmonton's Cheremosh dancers gave a concert in Winnipeg recently, it was attended by only 450 people, of whom conspicuously few were members of Winnipeg Ukrainian dance ensembles. Last year's Shumka concerts in Winnipeg were also as poorly supported. One must conclude that it is definitely a mistake for Ukrainian dance groups of other cities to come to Winnipeg, unless invited and financed by Winnipeggers.

Most of those who did attend inspired Cheremosh's dancers with their constant, warm, and enthusiastic applause. This response was elicited primarily by what, unfortunately, must be considered a "hopak mentality." Audiences do tend to crave two solid hours of *hopak* choreography, and Cheremosh came dangerously close to fulfilling such a desire. The same people who applauded throughout the concert later complained about the lack of a *hopak* ending to the concert.

Such choreography is the product of youthful naivete. Cheremosh's young choreographers and choreographic arrangers have not yet matured to the recognition that life is not a bowl of cherries. Life is not only the smiling glory of the electronic evangelist monetary rip-off programs seen on TV. Life is indeed characterized by many emotions, such as anger, sorrow, grief, depression, compassion, giddyness, love and hate. A naive portrayal of life is typical not only of Cheremosh, but of all Ukrainian-Canadian and Soviet groups. This is unfortunate, as Ukrainian dance, like all dance, should be used not only to entertain, but to teach. A proper folk context from which themes might be adapted for expression in dance could be provided, for instance, by folk sayings (*prypovidky*), which can communicate both Ukrainian and international themes.

A lack of plot continuity in the stories being told, an overdependence on the choreography of people outside the group, and a repetition of dances what Cheremosh has presented at their annual concerts for many years, lessened the overall success of the concert. For example, in its five-part "Carpathian Suite," Cheremosh neglected to capitalize on Myron Karpiak's excellent comical acting as a grizzled old *Hutsul* beekeeper. He was presented in the first dance, and then forgotten until the close of the suite, when he was resurrected seemingly as an afterthought. Such a loose story-line is primarily the result of trying to piece together separate dances into a story, rather than enhancing a story with consistent choreography imaginatively composed after the theme and plot have been decided upon.

Cheremosh could do this if only it would exhibit more confidence in itself and allow its own members to compose more of their own choreography. Audiences would then undoubtedly be treated to a more accurate portrayal of the expressive nature and spirit of Cheremosh. If I have such confidence in Cheremosh's members, why don't they? If Cheremosh desired to call in N. Zhukovin, or some other noted dance wonder, after first composing their own choreography, then Zhukovin could further enhance what would probably already be a good thing. Cheremosh's learning experience would double, and it would rise from its present state of merely performing someone else's work. As it stands, Cheremosh members composed only six out of twenty-one dances presented, yet felt themselves competent enough to adapt and rearrange the dances of such choreographic masters as Virsky, Vontukh, and Vasylenko.

The dances which most adequately reflected Cheremosh's capabilities were "Tropotianka" (chor. N. Zhukovin), "The Promise of Spring" (a "haivka" untraditionally choreographed by Leona Wacko of Cheremosh and Zhukovin), and "The Harvesters" (Roma Pryima-Bohachevsky). In "The Harvesters," there was a short flash of choreography in which all the girls were perfectly and stunningly coordinated. "The Promise of Spring" gorgeously employed large clusters of flowers in a modern dance technique of integrating still life pictures with dance movement. "Tropotianka" was a wonderfully lilting, rhythmic dance which somehow seemed to be perfectly suited to the temperament of the dancers chosen for it.

A few words should be said about some outstanding performers in Cheremosh. Rick Wacko's stage personality and rotating split jumps are wild and wonderful. Leona and Dolores Wacko (Rick's sisters) can be picked out of a crowd anywhere because of their shining faces and character. Barbara Ostrowercha's turns get faster and better every year. Lawrence Kenakin, now over 30, becomes a better character dancer as he "matures." Kim Cherniwchan is their performer who most likely could LIVE dance, and not just perform it. Just watch his eyes. Athletic Doug Hnatiuk needs to spend hours and hours in front of a mirror learning how to smile pleasingly, not intimidatingly at his audience. Morris Kadylo unfortunately must have been very tired at the Winnipeg performance, because his usually shining face only lit up half-way. Ordinarily, he might be mistaken for a brother of Rusalka's "Sunshine" Pat Kyzyk, who has now been immortalized on a Coca-Cola commercial.

Cheremosh's guys are inconsistent. Some are truly fantastic, some are very adolescent. The girls, however, get thinner, taller and better every year, the result of fierce competition to enter the group from the lower ranks of Chester Kuc's UNF dance school. The costumes are truly gorgeous. The music, of course, was excellent. Thank you, Gene Zwozdesky, for having been a dancer.

(Kolumn-eyka continued on page 15)

USC Ukrainian Weeks held across Canada

Sonia Maryn

Toronto Ukrainian Week: you had to *be there*!

The University of Toronto Ukrainian Students' Club (USC) presented its "Ukrainian Week" at the U of T on St. Michael's College campus from 11 - 16 February. Combining social, cultural and academic events, and featuring lectures, displays and workshops, Ukrainian Week was designed to create a presence for Ukrainian students within both the university and community milieux in order to familiarize the general public with the aims, efforts and realities of Ukrainians in Canada.

Toward this ambitious project USC members worked for weeks, organizing and coordinating events, and soliciting community support. Support, which in many instances was readily forthcoming but in terms of overall community response, not quite up to the students' expectations. A fact which ultimately reflects on the level of commitment and even interest felt within the community for the very issues which don't seem to lack in verbose lip service at other times and in other circumstances. In its traditional, if at times audacious, role as the "conscience" of the community, a students' club can only hope to catalyse some of the same in the apparently, if rarely visibly, concerned members of the community. The support which was exhibited, however, was both sincere and generous, and went a long way toward bolstering morale and maintaining the momentum of the Ukrainian Week agenda.

Activities were inaugurated Monday 11 February at noon by a seminar on Ukrainian and Ukrainian-Canadian poetry, presented by Professor Danylo Struk of the Slavic Languages and Literature Department. U of T faculty members, it should be noted, came out to many events and supported the students in a manner unprecedented by Ukrainian professors at the university, which we hope bodes well for future endeavours. Monday evening saw the official opening of Ukrainian Week presided over by U of T President James Ham and the president of St. Michael's College Father Swan. Both guests spoke of the welcome contribution to the Canadian "mosaic" Ukrainians continue to provide as the community evolves and integrates within the multicultural fabric of Canadian society. Ukrainian Week was declared officially open when the two officials sliced through a length of *kovbassa*, in what was intended as an innovative variation to the traditional ribbon cutting. The opening was followed by a small reception after which a "Beer and *Kovbassa*" pub night took place at St. Vladimir Institute, hosted jointly by the St. Vladimir Institute Students' Council and USC. The pub night was well attended and students together with the young at heart polkaed, tangoed, waltzed, boogied and pogoed late into the night.

The following day was punctuated by two seminars of somewhat differing outlook: Yury Boshyk's afternoon discussion on "Ukrainians Past, Present and Future," and Roman Rakhmanny's evening talk on "Being Ukrainian in Canada." Boshyk's seminar painted a fairly stark picture of the community, which pointed out shortcomings of the past and difficulties for the future, listing among other factors the unfortunate fact of decreasing language retention, a regrettable lack of interest in Ukrainian courses at the university level, and the distinct impediment of class association with ethnicity within the Canadian sociological superstructure. He argued that to elevate the community to its proper stature within the mainstream society, our institutions and organizations must recognize and, in effect, reflect the realities of the populace they service. In this way, we will ensure the continuing vitality and relevance of our organized life within the context of both the Ukrainian community and the broader Canadian spectrum.

Rakhmanny, contrastingly, made no reference to the need for change or development within the community. His talk centered exclusively on the achievements of the post-Second World War immigration of Ukrainians, specifically in keeping the question of the Ukrainian cause alive. He stressed the importance of preserving vestiges of the traditional Ukrainian persona: language, national identity, steadfast allegiance to the ideal of a free, independent Ukraine. Oddly enough, Rakhmanny ommitted from his criteria for being a "Ukrainian in Canada"

(BE THERE continued on page 14)

HAM CUTS KOVBASSA! In a novel opening ceremony, U of T President James Ham declares U of T USC's Ukrainian Week officially open. From L to R: Michael Maryn, Sonia Maryn, James Ham, Rev. Swan (of St. Michael's College), and Danja Bojetchko.

st SUSK Congress, August 1980, 21st SUSK Congress

The 21st SUSK Congress will be held in Edmonton, Alberta from Thursday, 21 August 1980 to Sunday, 24 August 1980.

In addition to the regular agenda, because previous years have shown that the students who attend often want to spend some time in a more relaxed atmosphere after the Congress, three extra fun days have been added. From Monday, 25 August to Wednesday, 27 August, all Congress participants will have the opportunity to party and relax in Banff National Park.

The theme of this year's Congress is "Our Hromada". The term "hromada" in Ukrainian means a "community" which lives and prospers as a unit. Many changes have taken place within the Ukrainian community in

Thursday 21 August, 1980

7:00 - 9:00: Registration

Come early so you can get to meet all the fascinating people who will be arriving from all parts of Canada.

9:00 - 10:00: Wine and Cheese Reception

Plenty of wine and lots of cheese — all to the tune of exchanging gossip from Vancouver to Montreal.

Friday 22 August, 1980

8:00 - 9:00: Breakfast
9:00 - 10:00: Registration
10:00 - 12:00: "A Historical Overview of Ukrainians in Canada"

In order to better understand **OUR HROMADA**, we will all undargo an intensive history lesson on the arrival to and experiences of Ukrainians in Canada. The session will take the form of a panel discussion with each speaker presenting overviews of each of the "wavas" of immigration to Canada.
10:00 - 10:30 - Tha 1st immigration: pre-First World War
10:30 - 11:00 - The 2nd immigration: between tha Wars
11:00 - 11:30 - The 3rd immigration: post-Second World War
11:30 - 12:00 - Discussion

12:00 - 1:00; Lunch
1:00 - 4:15: "OUR HROMAOA — Past, Present, Future"
Due to popular request, the various sassions dealing with specific issues in **OUR HROMADA** will be conducted simultaneously within each time-slot. Tha political, cultural and social aspects of **OUR HROMADA** will be covered.

1:00 - 2:30: Group Session #1
a) "Political Parties in OUR HROMAOA"
This session will focus on the rise of the farmers' associations in Canada in which Ukrainians played a major rola. Then tha focus will switch to tha development of the Ukrainian nationalist parties after the Second World War. Finally information will be provided on Ukrainians and their role in Canadian political life today.

b) "The Visual Arts in OUR HROMADA"
The "visual arts", which include painting and sculpting, are a neglected area of study as far as researching the contribution Ukrainians have made to the overall Canadian scene is concerned. Participants in this session will have the opportunity to become better acquainted with the works of Ukrainian-Canadian artists.

c)"The Mass Media and their Relationship to OUR HROMAOA"
To quote a member of **OUR HROMADA**, "we are not Ukrainian, until we see ourselves dance on TV." The media have a great impact on the average Canadian. This session will deal with the question of how well Ukrainian-Canadians present themselves in their own media and how wall thay are represented in the general Canadian media.

2:30 - 2:45: Coffee Break
2:45 - 4:15: Group Session #2
a) "The Past and Present Political Situation in Ukraine"
This session will provide some cold hard facts about the history of Ukraine in the twentieth century.

b)"The Pertorming Arts in Canada"
Ukrainian dance groups and choirs are very popular and numerous across Canada. Why are they so popular? Are they as varied as they are many? Do they contribute to the development and propagation of Ukrainian-Canadian cultura? Thase are questions that will be addressad during this session.

c)"The Church in OUR HROMAOA"
The church has had a very strong impact on the development of Ukrainian paople,both in Ukraine and then latar in Canada. Today only about 40 par cant of all Ukrainians belong to the traditional Ukrainian churches. The participants in this session will have an opportunity to address themselvas to this problem and the effacts it may have on the future of **OUR HROMADA.**

4:15 - 4:30: Coffee Break

4:30 - 5:00:"SUSK and its Role within OUR HROMADA"
Does SUSK serve any purposa? This is a question many Ukrainian students ask — particularly new-comers to the student *miliau*. This session will attempt to answer this fundamental question.

5:00 - 6:00: Congress Plenary Session #1
During the first day of a Congress it is necessary to elect certain committees which will conduct their business during the course of the Congress. These committees are: Nominations Committee, Verifications Committea, Resolutions Committee and Constitutional Committee.

6:00 - 8:00: Supper
8:00 - 10:00: "You Are What You Culture Workshop — Bring-Along-An-Anglo Night"
Due to the great success of this type of cultural workshop sponsored by the University of Alberta Ukrainian Students' Club, students from across Canada will have the opportunity to also experience it. The workshops which will be offered will include: folk dances, bandura, tsymbaly, recorded music, weaving, embroidering and pottery.

10:00 - 1:00: "Cossack's Cabaret"
An opportunity to mix and mingla with all tha other participants and "show-off" what you will have experienced during the cultural workshops. Liva Ukrainian entartainmant will be provided and spontaneous additions to the program by Congress participants will not be discouraged.
Na zdorovia!

Saturday 23 August, 1980

8:00 - 9:00: Breakfast
9:00 - 10:00: Registration
10:00 - 11:30: "Human Rights — What Must OUR HROMAOA's Involvement Be in Their Defence?"
Recent developments in **OUR HROMADA** have necessitated the reanalysis of our campaigns in defence of human rights in Ukraina. Also, in view of the upcoming Helsinki Raview Conferance to be held in Madrid at which the Western Reprasentation of the Kiav Public Group to Promote the

Manitoba USC puts on first-class show

Taras Maluzhysnky

The University of Manitoba Ukrainian Students' Club (USC), held its "Ukrainian Week" from 27 January - 3 February. The event was jointly sponsored by the Winnipeg Ukrainian Canadian Committee, which provided the financial backing while USC supplied its manpower and organizational talents.

The week's festivities included an "Independence Banquet and Ball," held on Saturday 2 February, an annual Winnipeg event which selects a "Miss Kiev." This year the judges chose none other than USC's very own Marijka Spytkowska for the title. Although not a native Winnipegger, Marijka gave it her best in a week of posing.

questioning and socializing to come out on top and represent not only USC but the entire Winnipeg Ukrainian community. USC members in Winnipeg feel that she will tulfill her duties graciously and generally continue to spread the good word about USC.

The week's highlight was undoubtedly the precedent-setting "Ukrainian Contemporary Music and Dance Concert," held 3 February at Winnipeg's infamous Centennial Concert Hall. Master of Ceremonies for this evening of modern song and dance was Cecil Semchyshyn, a well-known Western celebrity. As reported in last month's **Student** (see "Kolumn-eyka"), the hall was only half full — about a thousand people. Nevertheless, this new approach to Ukrainian-Canadian entertainment served to enlighten the "elder" sectors of our community and provided a valuable outlet for the culturally evolving youth. Excellent reviews appeared in both Winnipeg dailies, attesting to the concert's impact. As one critic wrote, "the Ukrainian Canadian community need not worry about the future of its culture. It is in safe hands with their youth, as demonstrated last night at the Concert Hall when the Ukrainian Students Club of Manitoba ... presented an evening of Ukrainian Contemporary Music and Dance."

Regardless of the show's financial outcome, such praise from the "outside" made all of the Club's efforts worthwhile. Most of the performers were from Winnipeg, although the vocal/instrumental ensemble "Veselka" came all the way from Montreal to play at both the banquet and the concert. Their contribution was both welcome and appreciated.

Members of Winnipeg's Orlan ensemble perform during concert.

After the concert, all the performers and organizers deservedly indulged themselves at an "appreciation" Wine and Cheese party, bringing Ukrainian Week in Winnipeg to a successful close. Special thanks are due to all who helped carry this endeavour through. *Diakuiu!*

Members of the University of Saskatchewan USC in Saskatoon during their "Ukrainian Day" on campus.

Alberta USC hopes to build on success

Dawn Shewchuk

The University of Alberta Ukrainian Students' Club presented its "Ukrainian Week" from 11-15 February.

This event was preceded by a *zabava* on 8 February, which featured the popular Ukrainian band, "Trembita." On-campus, activities officially began with a lunch-hour Ukrainian-food sale in the Students' Union Building, on Monday 11 February, during which club members and various draftees clad in *vyshyvani sorochky* managed to serve 75 dozen pyrohy, 75 dozen holubtsi, and 150 pieces of poppy-seed torte. The delicious food, prepared by St. John's Institute, proved to be in such demand that the club has decided to hold Ukrainian-food sales on a semi-regular basis.

Also kicking-off the week's activities was an artistically-presented crafts display, which showed the various aspects of Ukrainian culture. Books were available on topics ranging from Ukrainian art, language, and literature to the Ukrainian-Canadian experience. On the embroidered tablecloths were more embroidered articles such as pillowcases and bookmarks. Nearby were samples of wood-carving, wood inlaid with metal and beads, and ceramics decorated with the common cross-stitch and Trypillian designs. Easter traditions were portrayed by *kistky*, beeswax, and wooden Easter eggs. National dress was represented by a Hutsul costume, complete with *kyptar* and *korali*.

The two-day crafts dis-

(ALBERTA continued on page 14)

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Canada over the ninety years that Ukrainians have been in this country. Politically, Ukrainians have not only been active on the Canadian scene but have formed their own internal political groupings. Culturally, we have witnessed over the last few years a rise in the number of Ukrainian dance groups, choirs, festivals and museums. Socially, the Ukrainians have maintained a strong ethnic identity in Canadian society. It is with these three categories in mind — political, cultural and social, and the overall theme of "Our Hromada" — that the program of the 21st SUSK Congress has been drawn up.

In addition to the more serious sections of the Congress time has also been set aside for partying and a general good time.

Implementation of the Helsinki Accords will be taking part, a more detailed analysis of future campaigns in defence work is necessary. This session will deal with this subject.

11:30 - 1:00: "OUR HROMADA's Pioneers"
Because this year marks Alberta's 75th anniversary, and because Ukrainians contributed greatly to the development of this province, the Congress will participate in a luncheon and historical costume show in honour of the first Ukrainian pioneers to Alberta.

1:00 - 3:00: "OUR HROMADA's Political, Cultural and Social Life Today"
The official representative of all Ukrainians in Canada is currently the Ukrainian Canadian Committee. Recently it has come under attack for not being an adequate representative of the aspirations of Ukrainians in Canada. As students, and therefore innovators, we wish to propose a new forum for the purpose of discussing the above dilemma, namely — a public debate.

1:00 - 1:15: "What is the Ukrainian Canadian Committee?"
A short introduction to how the Ukrainian Canadian Committee was formed, how it functions and what its aims and objectives are.

1:15 - 3:00: "The Great Debate"
Resolved that the Ukrainian Canadian Committee adequately represents the political, cultural and social interests of the Ukrainian community in Canada.

The debate will give the opportunity for the affirmative and negative sides of the above resolution to present their arguments. Following this a panel of three will ask questions dealing with political, cultural and social topics. The audience will then have the opportunity to ask questions. Finally, the affirmative and negative sides will present their concluding remarks. The audience will then have the opportunity to vote on the resolution.

3:00 - 3:30: Coffee Break
3:30 - 5:00: Group Session #3
a) "Ukraine and Its Relationship to OUR HROMADA"
For those of us who were born in Canada, it is no longer possible to remember the "old country" as our parents or grandparents do. What then must our relationship to this land of our forefathers be? The participants of this session will tackle facets of this problem.

b) The Policy of Multiculturalism and How it Affects OUR HROMADA"
With the recognition of the multicultural nature of Canada by its federal and provincial governments, funding and resources which had up to that time been inaccessible to various ethnic groups became available. The introduction of the multicultural policy, however, has created an entirely new set of problems. This session will address itself to the benefits and disadvantages of the policy of multiculturalism currently promoted by the federal government.

c)"Youth Organizations in OUR HROMADA"
Many of the members of SUSK have come up from the ranks of MUNO, ODUM, Plast, SUM, SUMK, and UCY. There are however many young people in **OUR HROMADA** that belong to none of these organizations. Is there perhaps a need for a new youth organization? Are the traditional youth organizations tulfilling the aims they set out to fulfill? This session will address itself to these questions.

5:00 - 6:00: Break
6:00 - 6:30: Cocktails
6:30 - 9:00: Banquet
The Saturday night banquet is a traditional part of the SUSK Congress. This year, in addition to a keynote speaker and general introduction of all the clubs, the participating students will be able to say "Well done" to some of the early Ukrainian pioneers of Alberta.

9:00-1:00: Zabava
Dance to the sounds of Edmonton's "Dumka"! Fill up at the cash-bar! Say hello to that someone nice you've been dying to meet since the beginning of the Congress! *Zatan'tsuimo!* (Following the *Zabava* there will be an "Alberta Beef and Boogie Breakfast Party." You don't know what this is? Well, come to Edmonton and find out!)

Sunday 24 August, 1980

9:00 - 10:00: Breakfast

10:00 - 12:00: Church Services at Local Parishes
12:00 - 1:00: Lunch
Sunday is devoted entirely to official SUSK business. It is a day when all the discussions of the past two days come together in the form of resolutions. It is the day when much heated discussion takes place on a variety of topics. It is also the day when the new National SUSK executive is elected.

1:00 - 3:00: Congress Plenary Session #2
During this session, all the members of the outgoing SUSK executive will present reports outlining their activities during the past year. A discussion of the reports will follow. Then the Controlling Committee will present its report, followed by the Verifications Committee.

3:00 - 3:30: Coffee Break and Distribution of Mandates
3:30 - 5:00: Congress Plenary Session #3
The Constitutional Committee will present its report and any necessary constitutional amendments will be debated and brought to a vote.

5:00 - 6:00: Supper
6:00 - 9:00: Congress Plenary Session #4
The Resolutions Committee will present resolutions for the Congress to debate and vote on. Following this, the Nominations Committee will supervise the election of the 1980-81 SUSK National Executive.

9:00: Close of the 21st SUSK Congress

Monday, Tuesday, Wednesday, 25 - 27 August 1980

BANFF — HERE WE COME!

More details soon!
Hope to see you there!

Oksana Wynnyckyj
Congress Co-ordinator
and the rest of the Congress Committee gang!

Be there

(continued from page 12)

any consideration for third, fourth or earlier generations of Ukrainian Canadians, who although conscious of their heritage and committed to its propagation, may not be able to express their care through the restricted criteria outlined by the speaker. In directing his tributes and exhortations to only one sector of our community, Rakhmanny's seminar offered an analysis only marginally satisfactory and severely limited as an interpretation of the Ukrainian experience in Canada.

Wednesday's focus was on the role of media in Ukrainian life and the contribution Ukrainians have made in the mainstream media, both in the areas of journalism and artistic expression. Ivan Fecan, news director for Toronto's City TV, spoke at an afternoon seminar on "A Career in Media," while in the evening participants had the opportunity to view a variety of films in Ukrainian and English dealing with Ukrainian themes and the history of Ukrainians in Canada.

On Thursday, Professor Edward Burstynsky spoke on educational exchange programs between Canada and Ukraine, and offered his impressions of Ukraine after taking part in such an exchange last summer. In the evening a tremendously successful cabaret was hosted which featured top rate entertainment by local Ukrainian talent — Roman Ritochka on bandura, Suzirya folk ensemble, a Ukrainian dance troupe, and talented commedienne Luba Goy of CBC's "Royal Canadian Air Farce" fame. The cabaret was enthusiastically received by the more than 300 people in attendance.

Friday afternoon, Dr. Stuart Smith, leader of the Ontario Liberal party, presented a seminar on "A Proposed Cultural Policy for Ontario." Although comprehensive in outlook, Dr. Smith's talk presented little in the way of concrete proposals for Ontario's ethno-cultural groups. Dr. Smith was challenged for offering nothing substantive in his proposed policy, particularly in areas clearly in need of reform such as education, culture, and distribution of funds. Friday evening, Professor George Shevelov of Columbia University delivered an informative lecture on Skovoroda, successfully laying to rest the much touted myth of Skovoroda as a great populist. Shocking some, delighting others, Shevelov proved himself more than equal to his widely acclaimed reputation of being one ot the very few "great" Ukrainians of our day.

Ukrainian Week culminated Saturday evening in a grand finale dance featuring Chicago's Promin, which drew a record number of exuberant young people to what will long be remembered by all as a great *zabava*. In addition, Ukrainian Week was also enhanced by art displays, and workshops in bandura making, *pysanky*, drawing and folk singing — all made possible through the efforts of USC members who sacriticed their time and energy to contribute to the overall success of Ukrainian Week.

—Alberta—

(continued from page 13)

play drew many interested observers. Most of them were non-Ukrainians, who often commented on the beauty of the crafts and the amount of work required to produce them.

Later in the week, a film night was staged in the U of A's Education Building. The following films were provided by the Canadian Institute of Ukrainian Studies and the National Film Board: "Wood Mountain Poems," "Teach Me To Dance," "Kurelek," "Pysanka," "Reflections of the Past," and "Sheep in Wood."

Through the week's activities, the club not only made its presence known on campus (in order to attract potential members), but also to some degree familiarized non-Ukrainians with Ukrainian culture. Club president George Samoil feels that with this, its first Ukrainian Week, the club has made a good beginning towards developing a first-rate activity. Plans are already being considered for expanding and improving what will hopefully be an annual event.

—Kuznetsov—

(continued from page 5)

had brought a mandate with him from the "larger" Ukraine, Ukraine *per se* and the "smaller" Ukraine, the emigre Ukrainians, giving him the right to supervise over the whole Ukrainian movement. Korchak and Shumuk asked him "well, where is that mandate? Can we have a look at it?" To this Moroz virtually screamed for the whole camp to hear "you are bandits! You do not believe me! I will send you to the S.B.*!" And in my presence, he once again screamed at Korchak about sending him to the S.B. once again. Shumuk, who spent over thirty years in the camps, and Korchak, who also spent a lot of time there, said that to prepare a new jail for them is just not something one should do.

Another case: he stole 500 roubles from the collective treasury of the camp. This was confirmed by independent evidence. For example, Liudmilla Alexeeva, the Russian dissident now living in New York, gave 500 roubles to Moroz's wife tor the people in the camp. Moroz merely claimed that the money was his and expropriated it. There are many cases like that. For example, he wouldn't pass on information about a hunger strike in defense of Rebryk, although he saw his wife during a visit. His position was that whichever hunger strike was not on *his* behalf was not worth publicizing since it would distract the attention of the public from his own personal case. For all practical purposes there wouldn't be a single day when he wouldn't do something mean or low. To the extent that he would write down everything that was going on in the camp, and put it on his table next to his bed for the KGB to grab. There was one such case in which we had planned a month-long hunger strike. I wrote a leaflet about it and asked people not to tell Moroz about it until the very last day, because we did not trust him. However one man told him about it. Moroz described it in great detail in his notebook, something to the effect that "a hunger strike is being prepared, and nobody wants to take me into their confidence about it because that hunger strike is clearly directed against me." The KGB seized the notebook and showed it to Shumuk, who knows Moroz's handwriting. They immediately came to search us, turned the whole place upside down, and called Romaniuk for an interrogation. Moroz said that he had written nothing, that it was the KGB who had falsified the entire matter. We threatened to go on a hunger strike and demanded that the KGB show us the notebook. Moroz then protested and said that "no hunger strikes are needed. I indeed wrote it, but I only wrote it down for my wife. Don't I have the right to write for my wife?" There are many cases like that, so many that it's. . .well, those are the highlights of the situation.

But you see, the problem is not that I'm against any campaign for Moroz's release. The problem is that people only have that much energy and time. Therefore, if they organize a campaign on behalt of Moroz, at the same time they forget about people like Shumuk. There are worthy people in the camps who merit that attention which was unfairly allotted to Moroz. That's what is really unpleasant and sad.

Student: *There are indications that the KGB tended to feed Moroz's messianism by showing him articles appearing in the Western press about the campaign on his behalf, to encourage this type of behaviour and in this way to manipulate the campaign in order to do exactly what you have said — to distract the focus of attention in the West from the entire dissident movement to Moroz.*

Kuznetsov: I'm not sure to what extent they are really able to control any Western campaigns, but that they encouraged his image of himself as a superman is of course undoubtedly so. Moreover, his behaviour in the camp was a never-ending source of all sorts of anecdotes for the KGB, who were positively getting off on him. The local KGB told others in the camp (not to me personally, but I heard it from others) that "if we ever managed to prove to Moscow what an asset Moroz was, they would have sent him to the West a long time ago." Other things. . .you might know the name of Gomulsky, who is an expert in Ukraine on Jewish-Ukrainian affairs. He wrote the book *The Trident and the Star of Oavid*. He came to our camp twice, and other prisoners refused to talk to him, but Moroz spent two days from morning until night with him. And then articles began to appear in the Soviet Ukrainian press about fights in the camps and such matters. Now he has published a book about it, *A Geneology of Treason*, about our camp and the fighting among prisoners and so on.

People like Moroz provide a background and basis for such (defense) campaigns, but the main error was to make a banner out ot him.

* The *Sluzhbe bezpeky* (S.B.)' was the secret police of the Organization of Ukrainian Nationalists-revolutionaries (OUN-b). Most active during the Second World War and in the immediate post-war era, its task was to ensure the unswerving obedience of the OUN-b to its leadership and its policies. The S.B. developed an unenviable reputation for the ruthlessness with which it fulfilled its duties.

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Letters

(continued from page 2)

celebrated on December 25th according to both the Julian and Gregorian Calendars, but because they are now out of phase by 13 days, the 25th Dec Julian Calendar falls on 7 January Gregorian Calendar. Adopting the Gregorian calendar for religious as well as everyday life, is a practical scientific adoption of reality. It has little to do with tradition, religion, politics or anything other than catching up with the twentieth — excuse me — the sixteenth century, in this the twentieth and very near the twenty-first.

To respond to the editorial of I.T. — when we have so many ways to express our culture and religious uniqueness, why do we have to perpetuate our backwardness by sticking to a calendar which was found to be inaccurate almost 400 years ago, and which we do not use in our daily lives. Why do we permit this inaccurate, unscientifically-based calendar to continue to separate us Ukrainians from each other and even more so from the rest of Christianity?

Of course the Jews and the Muslims have their own calendars — but they are not Christians, and to my knowledge neither the Jews nor the Muslims have two calendars but we Ukrainians, manage this all on our own.

Perhaps we should ride to midnight mass in a one-horse sleigh instead of a 100 horse motor car.

Khrystos voskres!
Bohdan Yarymowich
Ottawa, Ontario

'Expose' exposed

It isn't always easy — nor prudent, to respond to an article such as "The Moroz Saga," but in this case it is probably necessary. I'm not concerned about refuting your hypothetical allegations nor pointing out the error of your ways — but what does irritate me is the fact that many impressionable ill-informed individuals will take your so-called "explosive issue" and blindly believe that you have given them some profound and astounding revelations. You have not.

After reading your piece, it is more than evident that Student has some maniacal axe to grind not only against Mr. Moroz, but the OUN, as well. I suppose that axe can be ground — but let's see if it can be done intelligently and not through irrelevant, unconnected statements that breed innuendo and character assassination as a form of legitimate journalistic style.

One, but just one example: "he characterized her as *almost being* a KGB agent ..." The quotes are mine, not yours. The choice of words are insultino and cheap.

Your article attempts to point out a character flaw in Mr. Moroz — at worst that he is obstinate, no more. However, you attempt to imply all sorts of scandal in his behaviour but to no avail; as finally, you flounder and wind up giving an unspectacular narrative on Mr. Moroz's gravitation to the OUNb political party.

But be honest! What really irks you is that Mr. Moroz does not follow the socialist line and espouses convictions that the collective does not adhere to. You could do well to remember that Mr. Moroz is free to accept the philosophy of any political group. After all, you are free to choose your course! That is the democratic way.

And finally, the article's last paragraph points out a number of irrelevant questions but unfortunately ignores the most important one: what purpose does this so-called expose serve?

I'm atraid your piece succumbs to being a purile [sic] and the most infantile piece of self-serving diatribe that attempts to create a scandal where there is none. I suggest you submit this piece to NFU (News From Ukraine) where no doubt the editors will relish this fictitious slander that you are inflicting upon the Ukrainian public.

John Mazur
Winnipeg, Manitoba

(With all due respect, we feel you may be as impressionable and ill-informed as those whom you express concern for. We suggest you re-read the article in question, and perhaps even a little more on Moroz. We stand by our article and feel that a careful reading will dispel any charges of character assassination or "fictitious slander." The article is based on facts, obtained through careful research from many primary sources. Truth, it is said, is often stranger than fiction. We also refer you to the interview in this issue with Edward Kuznetsov, who spent three years in the same camp with Moroz. Many of his statements on Moroz echo statements made in our article. Nevertheless, we thank you for your letter which we feel illustrates a sentiment in certain sectors of our community — one which we feel would do well to read more than just one or two selected newspapers a week.

And finally, we feel you read a little too much than warranted into our motivation to publish the article. By no means do we deny Moroz the right to his philosophy. The question of speaking for the entire Ukrainian nation, however, is an entirely different matter — Eds.)

Good job

(continued from page 1)

proposed amendment advocating a complete Western boycott of the 1980 Olympics in Moscow was voted down by the Western Conference.

At most conferences, delegates have their "share of the fun," and in Regina it was no different. The University of Regina Alpha Omega Ukrainian Students' Club, with the help of some of their charming parents, prepared meels, a wine and cheese evening on the opening night, and a display of cultural items on Saturday night, accompanied by an Easter-style buffet.

The City of Regina also felt the shock-waves of SUSK delegates, as the result of an incident at the "Chicago-Casablanca" discotheque. Affer several male delegates were not permitted to enter the premises because of dress code violations, whispers of "Civil Rights!" rolled off the tongues of some "disappointed" Suskites. Fortunately the local UNF hall was just a few blocks away. With the Saturday night bingo out of the way, the hall members treated the stray delegates to a lovely party. As some of the more well-dressed delegates arrived at the hall from the disco, an evening of singing, comedy and laughter filled the air.

For SUSK President Dmytro Jacuta the conference was "not as business orientated as others have been, but the parties were some of the best." For Student the conference bolstered its coffers, thenks to Mr. and Mrs. Melnychuk of Regina. And for the management of the "Relax Inn" in Regina, "if you don't stop singing, I'LL THROW YOU OUT!"

Ret Sends Ya

(continued from page 10)

RANDOM NOTES::: The Ukrainian summer festival swing in western Canada gets off to a solid start 8, 9 and 10 May with Saskatoon's annual Vesna Festival. Renowned for offering some of the best Ukrainian musical entertainment available, this year's Vesna Festival will highlight the musical prowess of stage and television soap star **EDWARD EVANKD** and Toronto's **VATRA. EVANKD**, who will be backed by bandura virtuoso **PETRO KDSYK**, is currently riding the wave of success which followed the release of his first Ukrainian album last spring. **VATRA** also released its debut album not too long ago, and this year's Vesna appearance marks the group's first venture into the West. Rumors that Montreal's **VESELKA** will be putting in an appearance are apparently unfounded. Nonetheless, a good time should be had by all ...

DN THE SOUNDSCAPE::: Affer years of mass confusion, the all-Soviet record company **MELDDIYA** has finally standardized its record coding system. Hopefully, this standardization will simplify matters for those who like to pick up the occasional album ot Ukrainian music from the Soviet Union, enabling them to know exactly what they're purchasing without having to decipher what little information is found on the record jackets. This equivalent of a serial number is usually located directly beneath the **MELDDIYA** trademark stamp on the back of the album cover, in the top right-hand corner. The combination of letters and numbers, applicable to **MELDDIYA** releases in the last 18 months or so, can be broken down with relative ease.

The first number — always either 33, 45 or 78 — denotes record speed in revolutions per minute, or r-p-m's. This is followed by one of either two letters — M or C — which indicates the mode of recording: either monophonic or stereophonic. The next number indicates the content of the record: 0 denotes hymns, documentaries and political recordings; 1 — symphonic, choral and orchestral works; 2 — Russian folk and instrumental music; 3 — music of other Soviet nationalities (many Ukrainian recordings will be found with this demarkation); 4 — poetry, prose and drama; 5 — children's recordings; 6 — pop music, songs of Soviet composers and operettas; 7 — educational recordings (lectures, etc.); 8 — folk music of non-Soviet peoples (eg. English, French etc.) and 9 — sound effects. The next number stands for record format or size: 0 indicates 300 mm. 1 is 250 mm, and 2 is 175 mm. The final five digits are cataloguing numbers.

As an example, let's take the recent **MELODIYA** recording of Dmytro Bortniansky's "Concerto-Symphony in B Flat Major." The album's serial number is 33-C-1-0-08697. Breaking down the code: 33 — 33 rpm's; C — stereo; 1 — symphonic; 0 — 300 mm size; 08697 — catalogue number. All in all, not to difficult to decipher and it may come in handy when siffing through newer **Melodiya** releases.

NEXT ISSUE::: *Nothing certain yet, but rest assured* — **RET SENDS YA** *will return ...*

Kolumn-eyka

(continued from page 11)

and understanding how to complement choreography with your arrangements and compositions.

All in all, the concert was a very good one, the best that Cheremosh has ever presented. Yes, Phillip and Myron Sembaliuk, it shows the value of tapping the resources of such people as Zhukovin, who improved the quality and complexity of Cheremosh's steps and combinations, and further inspired an already inspired group. But above all, Cheremosh's concert shows they have potential for the future, as much of their best choreography is of their own composition.

Afterthoughts: Traditionally, February and March are busy months for Edmonton's Cheremosh and Shumka dance groups. On 20-21 February, Shumka was presented by the Edmonton Symphony in the only concert eries which the Symphony has eyer sold out. The Edmonton Journal unsympathetically emphasized this, perhaps much to the discomfort of "high" cultural purists.

Rumours are circulating that Kalyna of Toronto will perform in Edmonton this summer, as well as in California. It's about time!

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Left

(continued from page 7)

But the debate, as presently defined, they see as a trap. The PQ's Bill 92 governing the referendum debate, carefully defines the "yes" and "no" committees and funding alternatives. This legislation is undemocratic, say In Struggle organizers.

"The committees control more than just what ideological and political content will be permitted in the propaganda for both sides in the 'democratic debate.' They also control what and how money will be spent.

This "undermocratic legislation" has the effect of confining the debate to superficial alternatives.

"On the one side there are the chauvinistic capitalists who want to maintain national oppression and to keep Quebec bound forcibly in confederation . . . on the other side there is the Parti Quebecois, which is hoping against hope that everyone will forget about its anti-union offensives worthy of comparison with the worst activities of the Duplessis and Bourassa regimes," argued the same editorialist.

The focus of In Struggle's protest is Bill 92. They believe the first step is to force the PQ to retract the legislation. Only then, they say, will the working classes be able to broaden the debate to include options other than those delineated by the Quebec Liberals and the PQ.

The New Democratic Party of Quebec has not yet taken an official position on the referendum and it is unlikely they will do so before the referendum. Said a party worker:The party is split right down the middle on this one. We will probably hold a convention after the federal election but I doubt whether we will pass any resolutions concerning the national question. The feeling is that it would tear the party apart. We just can't afford that."

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